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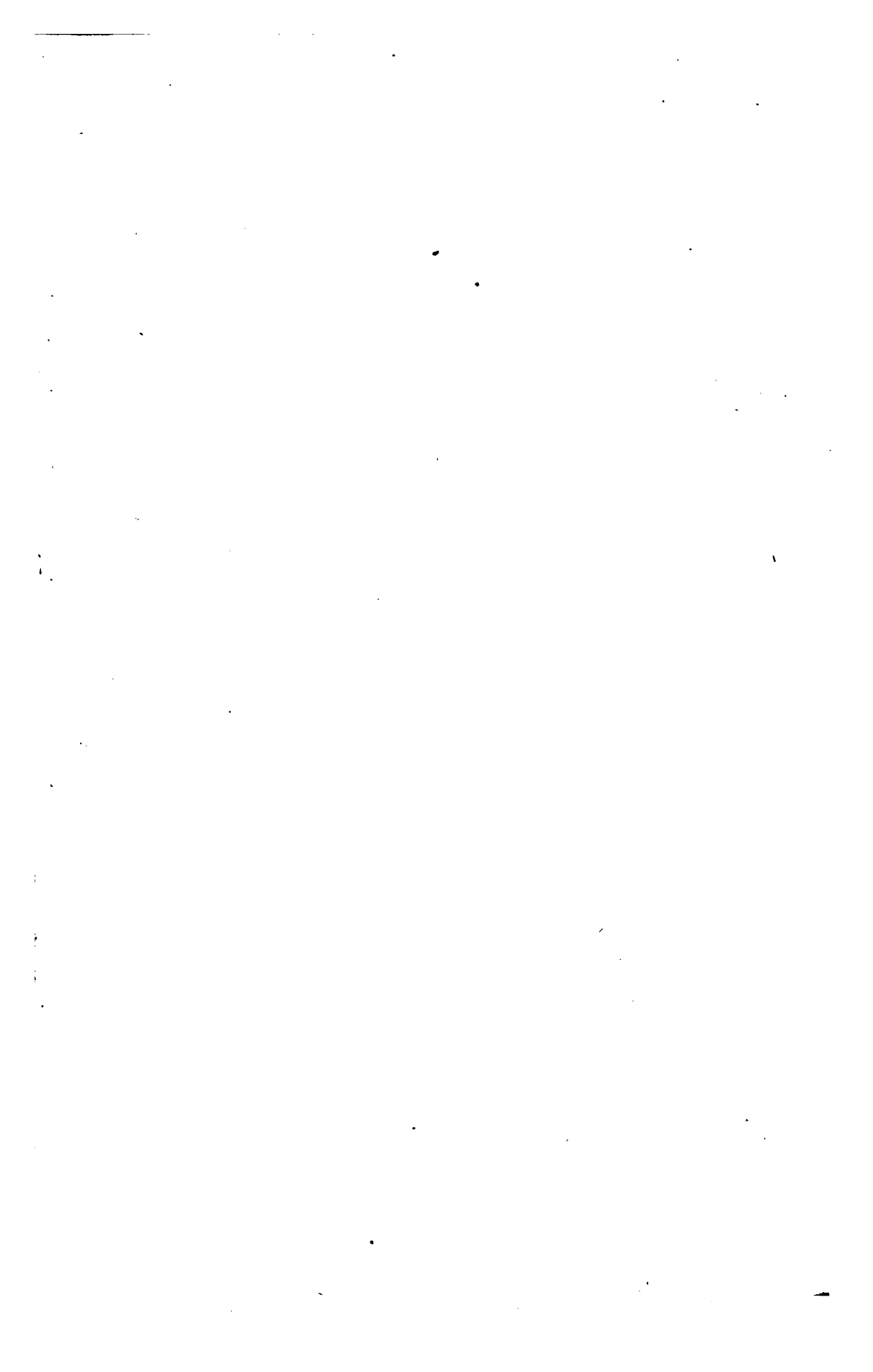
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E. H. Wilsonfield

THE
IKHWAN-OOS-SUFFA,

TRANSLATED FROM THE

ORIGINAL OORDOO INTO ENGLISH PROSE,

AND FOLLOWED BY

A VOCABULARY OF THE DIFFICULT WORDS AND PHRASES OCCURRING
IN THE TEXT,

BY

THOMAS PHILIP MANUEL,

AUTHOR OF "SELECTIONS FROM THE EPICS OF EUROPE," "THE RUBY'S SMILE," "SACRED LYRICS,"
TRANSLATION OF "GOOL-I-BUKAWULLEE," "THE POETRY OF OUR INDIAN
POETS," &c. &c. &c.

"The soul, of origin divine.
God's glorious image, freed from clay,
In Heaven's eternal sphere shall shine

A Star of Day!

The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its Sire,
Shall never die."—*Montgomery.*

CALCUTTA:

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1860.

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TO

E. LODGE, ESQUIRE, A. B.

&c.

&c.

&c.

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BY

THE TRANSLATOR.

HOOGHLY COLLEGE, }

15th July, 1860. }

TRANSLATOR'S PREFACE.

THE *Ikhwan-oos-suffa*, in the original Arabic is considered a classic. The Oordoo version of the same (the best Edition of which is the one published by Lieut. W. N. Lees of the Fort William College) has now come into public notice from the fact of its having been fixed as an Oordoo text-book for candidates going up for the Entrance Examination of the Calcutta University. The work is written in a pure, simple and agreeable style: The subject is not very attractive. Beasts and men argue out the point of their respective superiority, the former claiming equality with the latter, and declaring that they were not created for man to domineer over them; and the latter maintaining that as they were made the lords of the creation, they were fully entitled to exact servitude from those who were no better than their servants and slaves. The disputants at last refer the matter to the king of the genii, who after wading through a whole volume of testimonies (*pro & con*) at last decides in favor of mankind, because they excel all other animals, in being endowed with an immortal soul. How the chief argument turns can best be elucidated by quoting the following from Coleridge:—"Either we have an immortal soul or we have not. If we have not, we are beasts; the first and wisest of beasts, it may be; but still true beasts. We shall only differ in degree, and not in kind; just as the elephant differs from the slug. But by the concession of all the materialists of all the schools, or almost all, we are not of the same kind as beasts; and this also we say from our own consciousness. Therefore, methinks, it must be the possession of a soul within that makes the difference."

The work is eminently calculated to assist the student in familiarising himself with the Oordoo language. Many words not to be found in ordinary story-books, are to be met with in the pages of the *Ikhwan-oos-suffa*. With the moral tenets and theological (in its literal sense) doctrines of his author, however, the Translator disavows all concurrence. He recommends the work solely on its philological merits.

T. P. M.

Hooghly College, 15th July, 1860.

IKHWAN-OOS-SUFFA.

CHAPTER I.

Man's creation; his controversy with the beasts. Reference made to Beorash the king of the giants, who summons a human philosopher.

THEY say that as long as the human race were few in numbers, they always fled from the beasts and took shelter in caves or on mountains. Assurance they had none, nor could they unite together and engage in any agricultural pursuit. Not being conversant with the art of weaving they knew not how to hide the nakedness of their persons. Fruits and vegetables supplied them with food, and the leaves of the trees afforded them covering. In winter they resorted to warm climates, and the heat of summer drove them again to seek shelter in cooler regions. Thus sometime past away. As they increased, all fears of beasts of prey were removed from their minds. Then forts began to rise, and cities to be founded; the tools and materials of cultivation were brought in use, and beasts were compelled to own the superiority of men by working and carrying their burden for them. The Elephant, the horse, the camel, and the ass hitherto exempt from labour and roving the green fields at pleasure, were now made to toil, and wear away their backs in constant service of men. Notwithstanding all their cries and struggles men continued deaf. It often happened that the beasts dreading captivity had to fly to distant regions. The birds too were in the same predicament. Every human being thought that birds and beasts were all their slaves, and no artifice was left untried which promised to bring them in their power. At last God sent *Mahomed* for the guidance of mankind. The prophet opened the casket of religion to all, and many a *Gin* also accepted the jewel of faith. Ages elapsed after this, till *Beorash* a philosopher, and styled by way of distinction the king of heroes, was chosen to be the sovereign of the Genii. He was such a just monarch that the lion and the goat are said to have drunk water at the same fountain. Thieves and robbers were characters never heard of. The island of *Billa Saghoon* through which passes the equinoctial line, was his capital.

It happened once, that a ship laden with men was driven by adverse winds to the shores of this island. The merchants and men of science having disembarked found that the land was

variegated with every sort of fruits and flowers; streams of transparent brightness meandered in every side. The beasts fattened by the rich herbage on which they fed, were gambolling on the lawns, the temperature was excellent, and the ground, fresh and verdant, induced the foreigners not to think of departing. In short they fixed their abode there, built houses and commenced ensnaring the animals to force service from them. These, when they found themselves inconvenient even here, retired to wildernesses; but men still thinking that they were their slaves, busied themselves in preparing toils wherewith to entrap them. When the beasts came to know of this vain presumption, they assembled all the respectable members of their tribes, and laid their complaints before *Beorash*, the philosopher. After hearing the circumstances of the case, the king passed orders to summon men. In obedience to the call, seventy persons, all remarkable for the fluency of their speech, appeared in the court. A spacious house was fitted out for their reception. When the fatigues of travel had worn off, the king cited them to his presence. When they beheld the monarch seated on his throne, they bowed low and blessed him, and stood in order even as the laws of etiquette required. The king, as already mentioned, was not only famous for his justice, but renowned likewise for his bravery and generosity. The poor found a patron in him, and the weak under his protection had nought to dread from the domineering tyranny of power. He was the staunchest votary of religion, and first consulted the will of God in all his undertakings. Turning towards the representatives of mankind, who were standing before him, "Why have you come into my country," he asked, "when we had no previous acquaintance with each other even by means of epistolary correspondence? What has induced you to come so far?" One of the representatives, a man of age and experience, returned,—“We came, O king, attracted by the fame of your equity and justice. We came as supplicants, knowing too well, that no one has yet returned unrequited from your presence.” The monarch requested him to speak more to the point. “O just king,” he began, “the animals who are our slaves refuse allegiance to us, and those even, who partially obey us, de-

cline to admit our superiority." The king interposed, "What reason have you for saying so? Gratuitous assertions cannot be heard in a court of justice." "Monarch," replied the other, "we have many grounds, rational and traditional, for saying so." "What are these," inquired the king. A member of the family of *Abbass Razeeoolah* ascended the pulpit, and read the *Khootba* as follows. "All praise is due to that gracious God, who has provided man with all sorts of delicacies in this world, and created all other animals for his use. How happy they, who obedient, move fearlessly forward in the path which leads to future felicity, and doubly wretched they who giving loose reins to their folly deviate from this track. Blessings also be on Mahomed, whom God sent to direct mankind. He also made him lord of all created beings, and he it is who will prove our best support in the day of judgment. Blessings also on his descendants through whose means religion has been promoted and faith spread. In short every moment should be devoted to the glorification of that being, who by his wonderful power, created the first man out of a drop of water, and made him in his turn father of a large family. From him came Eve, and through her the population which now abides on the face of the earth, to whom power is given over land and water, over every living creature, and for whom every sort of delicacy has been provided by God. The Quoran says 'All beasts have been created for you, that you may derive benefit from them, and clothe yourselves with their skin and hair. It is incumbent on you to drive them to the fields at the break of morn, and carry them to their folds at the close of eve.' In another place it is recorded 'On dry ground and on water ride on camels and sit on boats.' Again 'Horses, asses and mules are created that you may ride on them.' Once more 'Ride on these, and remember the bounties of your God.' Beside these several other precepts of a similar bearing are to be traced on the pages of the same Holy Work. The Old and New Testaments are both concurrent in their testimonies in support of the proposition, that beasts are made for men. In any case it is proved that we are their masters, and they our subjects." On hearing this the king turned towards the animals and desired them to answer the arguments of their adversaries. The Mule obeyed, and thus spoke: "Praised be that Holy Being, who was present before the creation of things. When there was neither time nor space, He pronounced the word, and creation rose simultaneous from the abyss of chaos. The heavens he made of fire and water, and elevated them above the earth. From a drop of water he developed the race of Adam, and sent them to people the world. He entrusted animals to them, that they might save them from harm, and not tyrannise over and persecute them.

"O king!" he continued, "the sentences from the Quoran which man has repeated, do not

show that we are his subjects and he our absolute master; but simply enumerate the good things which God has bestowed upon man. Here is my authority for what I say: 'Providence has subjected beasts to you in the same way as he has subjected the sun, the moon, the air and the clouds,' now from this it does not appear that he is our master and we his slaves. But on the contrary, that God has severally subjected one to the other; so that all may join together in promoting good, and removing evil. Hence, we are subjected to them, to aid them in the acquisition of good and the removal of harm, not, as they imagine, to enable them by artifices to become our masters. Before man was born we and our parents lay undisturbed on the face of the earth, grazed at pleasure, and was each individually busy in search of food.

"On mountains and in valleys we lived together and reared our young ones. Thankful to God for what he had given us, our constant aim was to glorify him. Undisturbed we passed our days in the enjoyment of domestic peace. When an age had past away thus, God made Adam from a handful of clay, and named him the lord of the earth. When his race increased, they wandered about in wildernesses, and extended the hand of persecution over us. Horses and asses, elephants, mules and camels, were all made subservient to them. Evils to which our ancestors were strangers, now accumulated on our heads. What could we do? If we fled to the deserts we were still pursued. Snares and toils were laid in our track, and fatigued and hungry, several were caught at last. Ask not then what cruelty it was ours to endure. Some were butchered, some flayed alive, some had their bones broken, some had their sinews cut, some their stomachs ripped open, some their wings pulled off and some were spitted and roasted. And after all they are not satisfied with us; they needs must claim that they are our masters and we their slaves. If this is not tyranny, what is?"

CHAPTER II.

The controversy between men and beasts continued.

WHEN the king heard all the circumstances connected with the case of animals, he prepared himself to decide; but before that he summoned the *Cazee* and law-officer of his court. These came forthwith. Turning towards man, he observed—"The beasts have detailed the particulars connected with the persecution practised on them; what answers have you to make?" One of them answered—"O king, these are our slaves and we their masters; it is proper for us, therefore, by the right we hold over them, to exact service from them. In obeying us they obey God, and in disobeying us they set their face against the Deity. The king remarked "Asser-

tions unsupported by proofs cannot be heard in a court of justice. Have you any proof to adduce?" He answered, "yes, both rational and traditional." The king enquired what these were. He answered, "with what grace and harmony has the CREATOR moulded the features of man. Each organ is endowed with a plan and adaptation to perform its individual office. Symmetrical in shape, straight in stature, blessed with sense and reason, which enable him to discover good from evil—nay, to scan the mysteries of heaven,—on whom else are conferred all these gifts? and do not these alone entitle us to bear away the palm of superiority?" "And what have you now to say?" asked the king addressing the beasts. They answered, "such arguments do not make good their claim." The king asked "dost you know that propriety in sitting and rising is considered princely, and deviation from grace denoted slavishness." "Heaven preserve the king from all dangers!" answered one of the beasts, "permit me to observe, that God has not made men graceful and symmetrical that they may be called our masters; nor us, the contrary, that we may be reckoned their slaves. He is wise and all his works bear testimony to his wisdom. He has granted to each a form which he considered the best for him."

CHAPTER III.

On the difference of features and statures.

WHEN God created man, he made him entirely naked. There was no covering on his body to preserve him from heat and cold. They fed on the fruits of the wilderness, and were clad with the leaves of the trees. Hence it was that they were made straight and tall, that they might easily reach the trees from which they derived both their food and raiment. We, on the contrary, feed on grass, and our stature is therefore bent, that we may graze the better." The king observed. "God says in the *Quoran*, 'I have made men extremely well-shaped and elegant.' What say you to this?" He answered: "O king! the words of the Deity can be construed in a double sense; and none but the wise can prove himself equal to the task." One of the philosophers present in the court was called upon to interpret the text above quoted. He complied and said "The moment, that God created Adam, was an auspicious one; the stars and planets were shining in their proper houses, and the elements were more than ever ready to receive the stamp of nature and to be moulded according to her will. Hence it was that all the limbs of man came out symmetrical. The words of the text will bear another construction. In making man the Creator avoided extremes. Hence it was that his shape was neither too tall nor too short."

The king observed that symmetry of shape denoted man's superiority. The beasts urged that the Creator had avoided extremes in making them also. Therefore they and men were equal. Mankind remarked, that the limbs of the beasts were far from being well shaped; that on the contrary their features were extremely odious, and their stature altogether unequal. "Observe the camel," they said, "a tall creature, with a long neck and short tail. Then look at the elephant, a large and wieldy animal with long projecting tusks, broad ears and small diminutive eyes. Refer also to the ox and buffalo having tails, thick set horns and no upper teeth; the thick-tailed sheep with heavy horns and fat buttocks, the he-goat with a long beard and no hip; the hare, small in stature but long eared. In this way all the beasts whether rapacious, or addicted to grazing or flying are disproportionate in shape and size of their limbs." On hearing this, one of the brutes answered: "What a pity it is, that you have not understood the plan of the Creator! We are his creatures. In finding fault with our own organization, we blame him who has made us. For it is he who has formed our limbs as they are. He has made every object adapted for some peculiar good. No one understands his plan, but he." The man said, "if you are a philosopher among beasts, pray tell us why the neck of the camel is long." He answered, "because his legs were also long, and if his neck were short, it would have been difficult for him to have grazed on the grass of the field. Also for another purpose; that he may be able to rise from the ground by the strength of his neck, and reach his lips to all parts of his body when desirous of scratching. In the Elephant the proboscis instead of the neck is long, and the ears are made broader, that he may, by flapping them over his mouth and eyes, drive away the fleas and gnats that disturb him, because his mouth remains always open on account of his tusks, which are purposely made long to shield him from the attacks of rapacious animals. The ears of hares are long, because their body being delicate and their skin thin, their ears serve them as covering in winter, and bed in summer. In short, God has given limbs to each beast, adapted to his wants. Moses says: 'God first created objects and then guarded them.' We deduce from all this that the limbs of every creature are adapted to his wants. What you consider beautiful, and vainly fancy as the marks of your superiority are not really so. True beauty consists in making yourself agreeable to your fellow creatures, and exciting love in the hearts of each other. This is the cause of the spread of generation. The beauty and elegance of one species have no effect on another. The males will always like the females of their own kind, and not those of another, although the latter may be far better in appearance than the former; so it is with man. He likes his own species. Those who are dark skinned do not like the fair bodied,

and *vice versa*. Your beauty then is not a source of glory to you, and on that account you should not exalt yourself above us. You are wrong even in saying that your sense is keener than ours. There are many beasts who will stand better than you in comparison. For instance take the camel. He has long legs and neck, his head talks with the wind, and notwithstanding all these, his tread in paths through which you could not move with the glare of torches, is always sure and steady. The horse too can hear (from a distance) the sound of the footsteps of passengers. It has often happened that he has given notice to his master of the approach of his enemy, and thereby saved him. If you leave an ass or bullock in a place where he has never been before, he can easily retrace his steps home, without your assistance; whereas you, it often happens, are likely to lose your way, through paths which you have often frequented before. Sheep and goats bring forth hundreds of young ones in a night, and go to pasturage in the morning, whence they return in the evening; and yet every mother knows her own young one and the young, each his own mother. You on the contrary after a short absence from home, are apt to forget mother and sister, father and brother. Whence then your boast of possessing keenness of sense? If you had the least sense in you, you would not have gloried in gifts, which God has bestowed without any labour on your part. The man who is truly wise glories in those qualities alone which he has acquired by honest labour and unremitting exertions. You have none of these virtues in you. Whence then your glory? And is it not true now that your claim is groundless, and your enmity destitute of foundation?"

CHAPTER IV.

Complaints against man continued.

THE king turning towards mankind, desired them to speak out if they had aught to say. They answered "There yet remain several reasons to give weight to our assertion. In buying and selling, in feeding and dressing, in preserving from heat and cold, in securing from the attacks of rapacious animals, in overlooking what is false and in treating the sick with kindness, we show you great considerations even as kings show their slaves." On hearing this the king desired the animals to answer. "What man says," they remarked, about the buying and selling of animals, the same rules are enforced amongst themselves. When the Persians prevail over the Turks, they sell their captives to strangers, and when the Turks in their turn gain the day, they behave similarly with the Persians. In like manner the Hindoo with the Sindhians, and the Arabs with the Turks, and *vice versa* in both cases:

In short, when one party is victorious over the other, he considers the vanquished as belonging to the tribe of his enemy, and the consequence is that he sells them as slaves. Who knows who are the real slaves? Superiority and slavery in nations are always rotatory, fixed as it were by astrological rules. God himself says 'These proceed turn by turn through ages.' And many amongst them know this to be right. As regards feeding and other treatments, it is not kindness but rather the fear of loosing us and our services, which induces them to be considerate to us. If we die, how will they ride, who will carry their burdens, &c.?" After this the beasts severally and individually laid their complaints before the king. The ass said that man was in the habit of loading him with bricks, iron, and stones. "We are made to groan under the burden and are lashed by scourges and sticks. If the king had seen me in that state, he would have certainly pitied me. In truth, man knows not what compassion is." The ox represented that he was made to labour in the field, to grind in mills, and be driven about with mouth and eyes closed and man afflicting him with his cruel lash. The sheep complained that her young ones were deprived of nourishment to enable man to feed his own infant. "Not content with this, we are led to the stall of the butcher, and there, notwithstanding all our cries, slaughtered without mercy. Our flesh is then divided and spitted for the sake of being roasted. We witness all these cruelties and still remain silent." The camel urged that when captured, his nose was bored and a piece of string put through it, to be pulled by his drivers. That he was over-burdened and led hungry and thirsty in the darkness of the night, through valleys and hilly passages, his back all gored by the jolting of the saddle, and his feet smarting with the wounds which he receives on the rocks. The elephant declared that he was treated with like cruelties,—his neck enchained, his feet fettered and he driven on by the goad of the person riding on him. The horse asserted that a bridle was put in his mouth, a saddle laid on his back, and a girth tied round his loins. Thus equipped he was led to the field of battle, urged on by his rider who is clad in armour of steel. Hungry and thirsty as he is, his lot is to pass through dust and gloom, and receive sword and spear wounds on his face and sink swimming in streams of blood. The mule advanced that his sorrows were the keenest; his feet fettered, his mouth bridled, he had no opportunity to enjoy the society of the females even. Grooms and common people always bestrid him with their burden, and unmercifully applied the lash to his back and abused him in such a filthy and obscene manner, that their own sisters and daughters were scandalized at hearing them uttered. "Even our former masters and purchasers, including their wives and children, are not spared; and in truth they deserve the

treatment. If the king only listened to the licentious words, he would think that all the wickedness and ignorance of the world were to be found in them. And these wretches never remember for a moment what God and the prophet have said. In one place it is written in the *Koran*, 'If you wish to be forgiven forgive others.' Again: 'Order the Faithful, O Mahomed! to overlook the faults of unbelievers.' In another place: 'All the animals that creep on the earth or fly on the air have their community as well as yours.' And once again: 'Whenever you ride on camels, remember the graciousness of God, and exclaim, holy is the Lord, who has subjected such animals to us, over whom we could never have prevailed.' As soon as the mule had delivered this speech, the camel desired the hog to lay his complaint before the impartial justice of the king. "For," observed he, "You also belong to the grazing tribe of animals." One of the philosophers remarked that the hog was not a grazing animal, as the length of his teeth showed. Besides, it is well known, that he feeds on dead bodies also. Another said that he must be considered as an herbivorous animal, because he had cloven hoofs and ate grass. A third urged that he was both carnivorous and herbivorous and partook of the qualities of the ox, the camel and the leopard, even as the ostrich resembles in shape both a bird and a camel. Upon this the hog declared, that he did not know what to speak, and about whom to complain, as people held various sorts of opinions about him. "The Mahomedans," he said, "consider me as cursed, avoid my sight, forbear from eating my flesh, and never mention my name in conversation even. The inhabitants of Room on the contrary, consider my flesh as very beneficial food, and offer it as sacrifice to secure reward hereafter. The Jews hold us in detestation, and abuse and curse us, because they hate both Christians and Romans. The Armenians regard us as useful as oxen and goats, on account of our fatness, and the fecundity of our breed. The Greek Physicians often prepare their ointments with our lard, nay, mix it with their medicines. Shepherds and Grooms keep us in their stalls and stables, to bear company with other domestic animals, because our presence proves a safeguard from dangers. Wizards and enchanters make use of our skins in recording their charms. Shoemakers and those who deal in stockings, highly value the hair which grows on our back and neck. I really do not know under these circumstances whom to commend, and whom to blame." When the hog had done speaking, the ass looked towards the hare, and found him standing near the camel. He desired him to put forth his complaint, in hopes that the king may hear him favourably, and release him and his race. Upon which, the hare expressed himself to the effect, that

he had long abjured the society of man, and preferred living in forests far away from his tyranny.

But still for all that, he was not safe on account of dogs and other animals, who assisted mankind in the chase. "Deer, oxen, camels, goats, &c. who are my brethren and seek shelter in the same place where I do, are captured to gether. There are many, however," continued the hare, "who are excused for not aiding me, because they themselves have a liking for my flesh. But the horse, who is not a carnivorous animal, is it not the height of folly on his part, to assist man in pursuing us?"

CHAPTER V.

WHEN the hare had finished, man replied, that the horse was unjustly blamed. If the hare had known how serviceable horses are to men, he would not have spoken so wantonly. The king enquired what qualities the horse possessed. "Many," answered the man, "graceful in appearance, symmetrical in form and shape, right in his senses, bright hued, correct and orderly in manners, swift in motion, obedient to the will of his driver, ready to turn backward and forward, right and left; always at his service, in sunshine or shower, so respectful that as long as the rider is on his back, he never thinks of attending to the calls of nature, and should his tail get wet, he never shakes it lest the rider may be soiled; strong as the elephant, he runs, carrying man and a heavy burden besides, himself being all the time bridled and saddled; always patient, he meets the shock of battles, and is wounded with spears and swords, without expressing a word of complaint. Swifter than wind in his movements, he is sure to try his best to win the race for his master. These qualities adorn the horse, and him alone." "But," interposed the hare, "there are many defects joined to these virtues." The king asked what these were. "He is ignorant and foolish," said the hare, "and has no discrimination to discover friends from foes. To his enemy he is equally submissive, and in the battle field he is ready at the spur of his rider to rush against the person who has fed him all his life. In this he resembles the sword, which without any discriminating power, is equally destructive to friends and adversaries. This is also the case with man, who is constantly at enmity with parents, brothers, sisters and relations. Always devising schemes of fraud and deceit, they treat their kindred and enemies with equal malevolence. In their infancy they are nourished by their parents, against whom they turn in their youth. In the same way they behave with the beasts. Our milk gives them food, our wool covering, and yet in the end they apply the knife to our throat, flay us, and feast on our flesh, forgetting

in their ingratitude all the past services rendered by us." When the hare had done speaking, the ass desired him to stop, saying, that there is no one on earth on whom every good quality is bestowed, and from whom some good thing is not withheld. "No one is blessed with all virtues. The favour of God is not limited to any. His gifts are general. But on some he has bestowed largely, and on some in a less degree. Even superior creatures are not exempt from some slight depreciation. Witness the sun and moon, how glorious and bright they are, so much so that some nations in their ignorance, have mistaken them for the Deity himself, and yet they are not safe from being eclipsed. So that the wise may know, from the fact of their waning and being darkened, that neither one nor the other is God. In the same way with the stars, they too are bright and luminous, but they lose their lustre before the effulgence of the sun. They are also condemned to revolve for ever, thereby showing that they are creatures subject to the will of a Creator. The same holds good with genii, men and angels. If any one is endowed with superabundant blessings, there is some slight defect added to them. God alone is perfect." When the ass had said this, the ox went on thus, "If one person is blessed more than another, he should render thanks to God, and make the others partake of the good things conferred on him. Take the sun for instance, God has given him light, but with it he enlightens and cheers the creation. So do also the moon and stars, according to the degree of lustre lent to each. Hence man, particularly favoured by God, should be kind and generous towards the beasts." After this, the brutes set up a loud howling and called upon the king to show justice to them and free them from the persecuting tyranny of man. The king turned towards the philosophers, who were present, and inquired if they had attentively heard what the beasts had said against men. They answered,—"Yes, and daily experience confirms us in the belief that they are the most notorious of tyrants; even giants, to escape from them, have given up the practice of visiting populous places, and taken to woods and mountains to be far away from them. But still it is impossible to avoid the evil we shew, they are so malevolent, that whenever a man, woman or child is afflicted with any grievous disease, they are sure to ascribe it to the circumstance of our shadow having been cast upon him or her. They always pray for protection from the power of the giants; but no one has ever heard that a giant had killed a man, or wounded him, or deprived him of his clothes, or committed a burglary in his house, or cut his pockets, or torn his sleeves, or broken a lock, or murdered a traveller, or made an attack on the king's palace, or robbed or imprisoned any one. All these vices disgrace man himself. They continually plot mischief against each other.

Repentance they know not, warning they never take." When he had done speaking, the mace-bearer announced that it was evening, and time for the court to rise; but that tomorrow the disputants should appear again.

CHAPTER VI.

As soon as the business of the day was over, the king sent for his minister *Bedar*, and desired him to give his opinion upon the merits of the case under discussion. The minister, who was a wise and prudent man, blessed the king, and advised him to send for the *Cazees*, the law officers, and the philosophers of the genii, and refer the matter to them; for the case was a very important one, and there was no knowing who was in the right; counsel was certainly required, because where we consult many we at last come to a decisive point. The wise should do nothing without advice. Accordingly the king ordered that all his courtiers should be sent for. Obedient to the call, the *Cazee* of the race of *Birgees*, the law officer of that of *Naheed*, wise men of the tribe of *Beder*, philosophers equal to *Æsop*, experienced men, the children of *Hamán*, learned persons, sons of *Rarván*, noblemen, descendants of *Bahram*, all came. The king opened the discourse by informing them that man and beasts had come to him as complainants, the latter sorely distressed at the persecution practised on them by the former. He asked how he was to decide the case. One from the tribe of *Naheed* opined that the beasts should draw out a list of their grievances, and submit it to the philosophers for decision. "If they are entitled to be free, the *Cazee* and law officer should pass an order preventing man from capturing and selling them. If men disobey, the beasts are considered guiltless, and declared free." The king asked how they liked the proposition? They answered, that it was to the point and befitting the occasion. One of the noblemen did not approve of the decision, and remarked that if mankind agreed to sell the beasts who would pay the price? A professor of religion replied, "The king". It was again asked, "Where will the king bring all the money from?" The professor returned "From his treasury." The nobleman again observed, "Will all the wealth in the treasury suffice for his purpose? And besides this, many will not think of selling animals for they are very serviceable to them. The king, his minister, and other respectable people cannot manage without conveyances, and are not in want of money. These therefore will not obey the order." The king then asked, "What do you say?" He answered, "I deem it advisable, that all the beasts should depart together on a certain night, and retire far from the abodes of man in the same way as the deer and others fly from the haunts of the

rapacious animals. When man will come to know of their flight in the morning, on whom will they place their burdens, and who will serve them for the purposes of riding? Under these circumstances they will not be able to pursue them, and then beasts will gain freedom." The king again referred the matter to his council. One of the wise men of the tribe of *Æsop*, answered that this advice was entirely opposed to reason and in every way impracticable. Several beasts are kept confined in their pens and stalls, and sentries placed over them for guard. "How then, can they escape?" A nobleman suggested, that the king should order the genii to open all the doors of the stalls, &c. that very night, and apprehend all the guards who watch over them, and not release them until the beasts be beyond pursuit. "The king" he continued "will reap large benefits from this kindness; he who gives freedom to another, is sure to be assisted by God; for the best way that we can return thanks for his kindness is to give liberty to those who groan in captivity. They say, that it is written in the Books of the prophets, that God expressed himself thus:—'I have made thee a king on the face of the earth, not for the purpose of accumulating wealth, nor to involve thyself in the tempting vanities of the world but to hear the cry of the distressed and relieve them even as I do with the atheists too.' The king again desired his councillors to give their opinion. They all approved of the proposal, all but a doctor of the race of *Kywan*, who declared that the matter was a delicate one, and the proposition last made if carried out would be fraught with dangers. The king desired him to be more explicit. He proceeded thus. "The plan proposed, O king! is impracticable, for this reason—when mankind will rise in the morning and miss the animals and come to know that they have all taken to flight, they will at once come to the conclusion that neither men nor beasts but the genii themselves were in the plot." "True," said the king, "they will." "And then," added the doctor, "they will regret the loss they have suffered and hold the genii as their bitterest enemy, and their rancour for you will be redoubled." "He indeed is wise," said a philosopher, "who conciliates foes and remains himself safe from the effects of their malevolence." The genii admitted the truth of these remarks. One of the philosophers asked "But why should we fear their displeasure? As enemies what can they do us? We are fiery in nature, light and buoyant in body. We can wing our flight to heaven, descend on earth, and mingle unperceived with mankind who are made of dust and always doomed to walk below. Why should we fear these?" The *Kywan* philosopher replied—"You have misrepresented the case. Though made of dust, man is inspired with heavenly breath and is angelic in nature. He is more artful than we, and our superior too. In ancient times men and giants have contended with results which fill us

with fear." The king desired to know the particulars of the battle. The doctor returned that they were too long for narration, but added that men and giants were naturally and essentially opposed to each other. The king insisted on knowing some portion of the history. Upon which the sage thus began.

CHAPTER VII.

The contention between men and giants.

"IN days of yore, before Adam was created, the earth was inhabited by giants, whose sway extended over land and water, over cities and wildernesses. God was bountiful to them; religion was sent to cheer them, and prophets to teach them right from wrong. But they deviated from the path of rectitude, turned a deaf ear to the preaching of the prophets, spread strife and dissension in the world and oppressed the inhabitants thereof. One universal cry of complaint rose to heaven. Years rolled away, but there was no diminution in their oppressions till at last God sent a body of angels who drove off the giants, imprisoned several of them, and lived and ruled in their stead. *Izrael* and *Satan*, who tempted Adam and Eve, were among the prisoners. The latter was young at that time, and knew nothing, but associating with angels he adopted their manners and customs, became conversant with their arts and sciences, made himself the captain of the band, and passed such orders as suited him best. An age passed away thus, when the Almighty spoke to the angels saying, 'I will make one lord of the earth who is not of you, and I will recal you to heaven.' The angels who were unwilling to part with the pleasures which they had enjoyed here, answered, 'You will create one who will fill the earth with strife and bloodshed, even as the giants did, while we have revered thy name and held it sacred.' The Lord replied 'I know for what benefit I will create him, and I swear by myself that after Adam and his race, I will keep neither giants nor beasts on earth.' In short when God made Adam and breathed his spirit into him, subsequently making Eve out of him, he ordered the angels to bow down before Adam. All but *Izrael* obeyed the Almighty. He alone, actuated by ignorance and envy refused to bow down, thinking it would derogate from his dignity to do so. God next ordered the angels to admit Adam in Paradise. The moment this was done the Almighty spoke to him thus: 'O Adam, live here together with thy wife, and eat whatever fruit thou likest, but approach not yonder tree, for the moment thou dost, so thou shalt be considered a sinner.' This Paradise, which was appointed as the residence of Adam, was a garden bound on the east by mountains of rubies which are inaccessible to man. The ground fertile, the climate excellent, it is in fact

the perpetual abode of spring. It is watered by several streams. The trees are clothed with verdure, fruits are plentiful and every sort of flowers variegate and cheer the scene. The animals are harmless, the birds' sweet tone prolong their melodies in the leafy groves. Adam and Eve lived together happy. In those days their waving ringlets descended to the feet and served both to cover their nakedness and heighten their native grace and elegance. Freely they wandered through the garden, fed on the fruits, and drank water from the streams, exempted from the toils of cultivating, grinding, cooking and weaving and all the other cares which weigh heavy on their descendants now. As the beasts lived in safety and tranquillity, so lived they. God had also communicated the names of all the plants and animals to him. When the angels were asked to designate these severally, they failed, but man did not, thereby convincing the angels that they (the angels) were their inferiors. But this only served to fan the flame of jealousy, which was already kindled in the heart of Satan. He determined to try by all means of fraud and artifice to mark the fall of man. Assuming therefore the looks of a grave adviser, he approached him one day, and said, 'God has glorified you above others, by giving the power of speech to you; if you will but eat the fruit of yonder tree, your knowledge and excellence will be increased, and you will live happy and peaceful without knowing what death is.' Then the cursed creature swore and said, 'I counsel you, do this.' Man was deluded, and overcome by temptation, raised his hand and broke and ate the forbidden fruit. At that instant the heavenly garments which had clothed their bodies fell off, and they had nothing left but to cover their nakedness with the leaves of the trees. They lost the waving honours of their head, the heat of the sun became unbearable, and their colour changed. The beasts heard of their disgrace and their sight became hateful to them. They therefore renounced their companionship. The angels were ordered to drive them out from Paradise and to cast them below the hill. This was done, and they found themselves in a place where there were neither fruits nor leaves. Thus some days passed away, they weeping and mourning continually for their folly. At last God had compassion on them, forgave them their sin, and sent his angels to them, who taught them the art of digging and ploughing, of cutting and grinding, of brewing and baking, and of sowing and dressing. When their race increased the giants came and associated with them, and taught them how to cut trees and build houses. They mutually became the friends of each other and passed their time in cordial civility; but whenever they remembered the trick played on them by Satan, they became suspicious of the giants too. When Abel was slain by Cain the descendants of the former imagined that the giants had a hand in instigating the latter to

do the deed. This increased the ill-will which already existed between mankind and the giants, and they wished to part company with the latter. Charms and incantations were therefore tried; amulets were brought into use, and giants were shut up in glass cases. It was only when God sent the prophet Esdras that peace was made by his means between them. They came to know what religion was, and lived in concord to the time of the second deluge, even after that, to the age of Abraham they remained in peace; but when Nimrod cast Abraham into the fire, mankind again suspected that the giants had taught them how to make a sling. So also when Joseph was thrown by his brethren into the well, the giants were again blamed. When Moses came into the world a second truce was made, When God granted the kingdom of the whole habitable earth to Solomon the son of David, the giants submitted to him, but still not relinquishing their pride, they assured mankind that Solomon had gained the throne only through their assistance. They professed that they were able to read the future which mankind could not. When Solomon died, the giants knew nothing of the occurrence, and were wondering where the son of David could have gone. Mankind then came to know that their boast of prognostication was all false and hollow. When the hoopoe communicated the intelligence of the Queen of Sheba to Solomon, he desired to know which of the giants was strong enough to bring the throne of that princess to him. One of them, named *Azooz*, the son of Hywan, expressed himself ready to undertake the task before he (Solomon) could rise from his seat. The king desired greater celerity. *Asif Birkhya* who knew a powerful charm agreed to do it, and did it too. The sight of the throne stunned *Solomon*. He bowed down before God and praised him. Then it was that the giants knew that mankind were their superiors. They were much ashamed of their vaunts and retired with infamy dogging their flight. *Solomon* sent an army after them to bring them back, and devised several schemes to confine them in glass bottles. The charms which he used in accomplishing this object were recorded in a book which was published after his death. When *Christ* came and invited all to the true faith, and proclaimed himself their guide, and showed them how it was possible to approach angelic nature, several of the giants followed his direction and were able to travel to and come back from heaven, bringing information therefrom for the use of inspired writers. When *Mahomed* came they were prevented from going to heaven, and said it is not known whether mankind are to be injured, or God wishes to be their guide. Several of the giants became Mahomedans, and at present continue to be in friendly terms with them." When the doctor had spoken thus, he turned towards the giants and said, "Pause and do not renew dissensions. Strife is like fire in the flint, when once struck out it is sufficient

to consume a world. Heaven save us, when once we provoke the enmity of creatures like these." The king said to the philosopher "You see these have come as complainants; how are we to decide their quarrels, and send them back satisfied with the result of our arbitration?" "Right council" answered the Doctor "is the daughter of deliberation and mature reflection. In haste there is mischief. I am of opinion that they should be called next morning and desired to speak out the cause of their grievances. We shall then pass orders, as the occasion will require." One of the counsellors observed that men are gifted with eloquence, with which beasts are not. "Suppose then, that the former prevail; are the latter to be consigned to perpetual bondage?" The Doctor answered they should exercise patience. "Times always change. They will at last gain their freedom, even as the children of Israel did theirs from the tyranny of Pharaoh, and the tribe of *David* from the persecution of *Nebuchadnezzar* and so on. The circumstances of no one remain unaltered for a length of time; like the circumference of a wheel they go on revolving. Either once in a 1000 years, or in 1200 or 36,000 or 360,000 or in one day, which may be compared to 30,000 years. In sooth the condition of no one remains unchanged."

CHAPTER VIII.

The consultation held among mankind.

WHILE the king was holding a council in the royal Chambers, mankind also dividing themselves into committees of 70 individuals each, were consulting amongst themselves. One of the members spoke. "You have heard what has passed between us and our slaves. The case is not yet decided; but can you guess how the king is inclined towards us?" Another answered, "We can see the king is evidently embarrassed, and perhaps will not show himself tomorrow." "Perhaps tomorrow he will consult the minister about us," said another. "Not the minister but the philosophers and doctors," observed a third. "We do not know what these will advise" continued a fourth, "but we know that the king's opinion is in our favour, and he trusts us." A fifth remarked, that he was afraid lest the *Vazeer* should spoil the case, to which a sixth returned—"That it was easy enough, a slight *douceur* would easily win over the minister; but there is a danger attending this." The others enquired what that was. He answered—"The fear of the *Cazee* and the law officer." The others observed that this too could be managed, the *Cazee* and the law officer could be bribed also, and overcome by avarice they will commence hair-splitting in the construction of the law. But the noblemen, who are wiser than the rest, will not descend to such dishonourable practices. The only fear is, they may plead in favour of our

slaves and thus obtain freedom for them." "It is true what you speak," observed one of the party, "when the king will leave this matter to his councillors, they will not concur with the views of each other, and the result will be endless contradictions." Another said—"If the king consults the *Cazee* and the law officers, their opinion will be as follows:—they will direct that the beasts should be liberated or sold, and the sale proceeds paid to man; or they will order that they should not be persecuted." "And if the *Vazeer* be asked, what will he say?" inquired one of the members. "I know what he will say," replied another, "he will plead that as the beasts have sought shelter in the dominions of the king, it is incumbent on him to protect and aid them. Kings are the captains of God on earth. They have rank and authority granted them to administer justice, to help the weak, to give refuge to the oppressed, and to preserve the strict maintenance of law and equity on earth; for they are sure to be held responsible for their deeds on the day of judgment." One of them said:—"If the king will ask the *Cazee* to decide, he will pass one of these orders. What shall we do then?" Another answered, "The *Cazee* is one of the representatives of the prophet on earth, even as the king is the defender of the faith. These we can never disobey."

"But if the *Cazee* orders the beasts to be liberated," asked a third, "what then?" "We shall answer," replied a fourth, "that we are their ancient masters, and they our slaves, even from the time of our ancestors; and that now therefore, it is optional for us to free them or keep them in bondage." "Suppose that the *Cazee* calls for documents and witnesses to prove our assertion?" a fifth returned. "We will adduce the testimony of our friends." "But," retorted the former querist, "the *Cazee* may urge that evidence of men cannot be relied on, as they are the enemies of the beasts, and as such their depositions are valueless in a court of judicature. He may even require the deed of sale and agreement,—where will we get these from?" This silenced all, till an Arabian observed, "I would say that all these papers were drowned in the general deluge, and if the *Cazee* would desire us to take our oaths, we shall say, that those who deny a fact are to be sworn, not they who sue for justice." "But if the *Cazee* question the beasts, and they take their oaths that they were not our slaves, how shall we manage?" Another answered. "We shall say that the animals have perjured themselves, and that we have evidence to the contrary in our possession." One of them remarked "If we are ordered to sell the animals and receive their prices: then?" Those who were the inhabitants of cities, replied, "We shall sell them"—Those who were denizens of woods, and forests, such as the Arabs and Persians, answered. "This will never do. We shall be ruined if we sell the beasts." Those

who were in favour of the proposition enquired what harm was there in doing so. They returned "We will be exposed to a great deal of inconvenience. Milk, meat and covering, we shall be deprived of all. And what would be life after this? Death would be preferable. Those who live in the cities will not be exempt from these troubles; in a word, then, never entertain the idea of releasing the beasts. If you wish to show kindness to them, do so; because they have lives too, and are covered with flesh as we are, and feel pain equally. You have never done any special virtuous deed, for which God has rewarded you, by making the animals your subjects; and they have not been guilty of any particular crime, for which they are punished in this way. It appears then that He is the Lord and master of all, and there is no one who can oppose His will.

CHAPTER IX.

Consultation held amongst animals.

THE retirement of the king from his council, was the signal for the beasts to repair to their own quarters, for the purpose of holding consultation amongst themselves. "You have heard our disputes," thus opened the speech of one of them, "the case is yet to be decided; what is to be done?" "Tomorrow morning," answered a second, "I shall appear before the king and urge our complaints on him. Perhaps he may be propitiated and order our release. He is already somewhat in our favour, and he is bound by duty to attend to all the *pros* and *cons* we bring forward. No king should decide any case unheard, and truth supported by eloquence always proves irresistible. The prophet says,—'ye, who bear enmity against your brethren, and come supported by the aids of rhetoric to me, I say unto you, if you will deprive another of his right, ye shall inherit the pains and torments of Hell.' Mankind too are masters of declamation, and I am afraid our arguments will be borne down before the overwhelming torrent of their elocution. How are we to proceed?" One of them returned. "Send to all the beasts and desire them to despatch their pleaders and orators to us, that they may conjointly aid us by their endeavours. When many friends assemble, we shall surely be able to devise a plan which will ultimately lead us to liberty. Of course all assistance comes from the Lord." The beasts approved of this proposition, and six ambassadors were nominated for the purpose abovementioned: one for the rapacious animals, a second for the winged tribe, a third for the beasts of prey, a fourth for the terraceous animals, a fifth for the reptiles, and a sixth for the aquatic race.

CHAPTER X.

THE leopard asked the lion what qualities were necessary for an ambassador? The other answered, "He should be a wise and prudent person, endowed with eloquence, blessed with a retentive memory, and the power of retaining secrets in his own breast, and never think of exceeding and abusing the authority entrusted to him. He should also exert his best endeavours to promote the good of those whom he represents, and never allow temptation to precipitate him headlong from the heights of integrity and incorruptibility. If he gains the freedom of any city, he should not make up his residence there; but return as soon as possible, and apprise his master of all what he had seen and heard, and act up to the instruction he then receives. He should omit nothing through fear or favour, because an emissary is free to deliver his errand without any restraint." After this he enquired from the leopard, who in his opinion was the fittest person to be honoured with such a post?—He answered, "The brothers of *Kallila and Damna*." The lion referred the matter to the jackal and called for his vote. "May God reward the leopard for what he says," answered the jackal, "and grant that his views may prove successful." The king said—"If you proceed to your tribe and sound their opinion, on your return you shall certainly be remunerated." The wolf represented that he was a servant of his majesty, but that there were several enemies of his race, and he knew not how to manage them. The king enquired who these were. He answered—"The dogs are our worst foes. They are the best friends of men, and aid them in our destruction." The king enquired what the reason was, that they aided men and deserted the cause of their brethren. None could answer the question, but the bear, who declared that he was ready to offer an explanation. The monarch desired him to do so. The bear answered. "Men and dogs are similar in their nature and principles, and besides the latter enjoy several advantages, as far as eating and drinking are concerned. They are also the slaves of covetousness, and afflicted with the same curse of parsimony. Other animals of the same tribe are exempted from these vices. Dogs feed on everything; on flesh forbidden and unforbidden, raw as well as cooked, salted as well as unsalted. Besides these, they do not leave vegetables and fruits, bread and *doll*, acid and sweet-meats, milk, oil, honey clarified butter, and all the other edibles used by men. Other animals do not feed on these, nor even covet them. They never allow other beasts to invade the village, lest they should consume all provisions. If by chance a fox or a wolf enters a habited part of a village by night to purloin a fowl, a mouse or a piece of bread, the dogs pursue them with fierce violence, bark at them,

and eventually succeed in driving them off. Covetousness is their curse. Whenever they see a bit of bread or meat in the hand of a man, woman or child, with what sycophancy they shake their head and wag their tail until they receive the refuse they pray for. This they lift up with every sign of cringing in all haste possible, lest another may snatch the coveted morsel. All these vices are to be found in men also, hence it is that dogs have abandoned their own tribe, to associate with the human race. For this also they connive in the apprehension of other rapacious animals." The king enquired if there was any other animal besides the dog who was on friendly terms with man. The bear answered, "Yes, the cat too is much attached to them." The king asked the reason. "They too," returned the bear, "have a natural fellow-feeling with the human race. They too are cursed with the same spirit of covetousness, and relish the food liked by man." The king questioned, "But what treatment do they receive from men?" "Why," replied the shaggy speaker, "they are better fed: they have easier access both to their bed and board, and better opportunity of purloining. But the dogs bear no good will to them; hence these endless strifes amongst them. Whenever the dogs see them, they rush at them, as if determined to tear them to pieces, and devour them: and the cats in their turn swell and puff at sight of the canine tribe. This proves beyond the possibility of a doubt, that they are inimical to each other." The lion again expressed a wish to know if there was a third party bearing affection for man. "Yes," said the bear, "the weasels too avail themselves of opportunity to steal." "Who else frequent their houses?" asked the king. "None," was the answer, "but men take away leopards and monkeys by force although these are unwilling to cohabit with them." "From what time," questioned the king, "are dogs and men on terms of amity?" "Even from the time that Cain prevailed over Abel," answered the bear. The king desired him to give a faithful version of the story. The bear complied thus,—"When Cain had killed Abel, the descendants of the latter demanded the price of blood from those of the former. The seeds of strife were thus sown, until the sons of Cain prevailed, and took away all the wealth, property, cattle, and other domestic animals, including camels, asses, mules, &c. from the vanquished. They revelled in affluence and sacrificed other beasts to satisfy the greedy lust of their palates. In company with the friends whom they invited, they over-gorged themselves with meat, which became so plentiful that it was thrown on the streets and thoroughfares, attracting cats and dogs, who were thus tempted to relinquish their own tribe, and associate with man, to cohabit with him, to aid and assist him, in hopes of sharing the pittance which they relished so much." The

lion expressed his regret at hearing these words, and exclaimed "Really there is no help but in God the merciful, from whom we had our beginning and in whom we will have our end!" Often did he repeat these words, until the bear could not help but ask of his majesty what it was that made him sorrowful at hearing of the separation of the canine and feline tribes from their own races. He answered—"I do not grieve at their secession: but it pains me to remember that philosophers have declared, that there is nothing so disastrous to the interest of a sovereign as to find his friends and assistants abandoning his cause, and befriending that of his enemies: for they are sure to communicate state secrets to them, and disclose matters of policy, which should have remained exclusively in the cabinet. This is certainly to be deprecated. May the blessing of God never rest on cats and dogs!" The bear observed, that the king's prayer was already heard by the Almighty, inasmuch as grace has departed from the dogs, and was to be found in goats now. "How is this!" asked the king. The bear answered,—"Witness the pains which a bitch suffers at the time of conceiving and bringing forth: what a numerous progeny she has at a time, and yet for all that, no one has ever seen a large congregation of dogs, notwithstanding that they are never killed or sacrificed. On the contrary the goats, who are less fruitful, and are besides subjected to all the pains of the slaughter-house, and shambles, are plentiful in numbers and to be found in every forest and village. The reason is this, the dogs and cats eat up their young and thus bring on a complication of disorders on themselves, which joined to the persecutions they suffer from men, tend greatly to lessen their numbers, and expose them to infamy and shame." The king after this spoke thus to the fox:—"Depart thou, as our emissary to the king of the Genii, and exert thy best to discharge the duties entrusted to thee."

CHAPTER. XI.

WHEN the second ambassador had lodged his complaint against man in the court of the sovereign of the feathered tribe, the latter summoned all the winged race, wild as well as domesticated, to present themselves before him. They came in countless numbers. The king spoke thus:—"Mankind assert that they are the supreme masters of all the birds; hence I have summoned you all to go and confront them and argue the point with them." The peacock, who was the *Vazeer*, was then asked who was the best speaker amongst them all, and the most competent for such a task. He answered—"Whomever your majesty pleases to appoint." The king desired him to repeat

the names of all the birds. The peacock answered—"The lap-wing, the cock, the pigeon, the partridge, the nightingale, the lark, the swallow, the crane, the sparrow, the dove, the turtle-dove, the wag-tail, the duck, the heron, the waterfowl, the Persian nightingale, the ostrich, &c. all these are present." The king requested of him to point to him each, so that he may be able to judge of the nature and qualifications of each, and find out who was the most deserving. The minister returned, "The bird who sits in a variegated dress is the hoopoe, the spy of Solomon, the son of David. Whenever he sings, the best warblers of the grove bow down and pay obeisance to him. He preaches virtue and prevents ill. He, it was, who informed Solomon of the kingdom of Sheba, and declared that the wonders of the earth which he had seen were never dreamt of by Solomon even. In proof of what I say," he continued, "I will give you a piece of information, which I have brought from the land of Sheba, which is now governed by a woman whose grandeur and magnificence it is impossible for the tongue to describe. She sits on a high, exalted throne, and all the good things of the world are to be found in her court. But her people have all gone astray. They know not God. The sun they worship, and misled by Satan, misconstrue the meaning of adoration, and not knowing Him who has created the heaven and earth and all things visible and invisible, bow down in worship before the sun, and consider it to be the true God; whereas he is but a particle of the immensity of His light. This is the cock crowned with his ruddy crest, who preaches every morning, and inculcates with beat of wings the following instruction to his neighbours:—'Arouse ye, my friends,' thus ring his notes, 'and remember the Lord. Don't give way to indolence; death is approaching fast, and with it retribution. Dread you not the pains of hell, nor sigh for the joys of heaven? Are you not thankful to God for all his bounties bestowed on you? Know you not that the world will soon pass away? Prepare then for eternity, and if you wish to avoid hell and its penal fires, have recourse to devotion and abstemiousness.'" Here behold the partridge, white-winged, standing on a hillock, his body variegated, his stature bent by repeatedly kneeling and bowing down, calling on all idlers to wake from their dreams of rest, and speaking thus:—'Thank the Lord for all his mercies, that mercies may be showered fourfold on us. Never lose your trust in God!' And when he invokes the blessing of Heaven, he prays thus:—'O Lord, preserve me from the rapacious animals, and from carnivorous habits and appetites of man and wolves.' The pigeon who stands yonder, acts as guide, carries letters and missives to distant lands, and exclaims, 'I grieve at the absence of friends and long intensely to meet them. Be thou, therefore, my director, O God! and lead me safe to my

destination, that I may once more revisit my native land, and gladden my eyes with a sight of the friends I love.' This is the partridge which always moves gracefully in gardens and groves, and exerts the powers of harmony to give warning to the thoughtless. 'Ye who weaken the foundation of life, she cries, ye who plant gardens, populate cities and exalt yourself in the pride of your hearts, remember what the world is. Fly from the vanities of life and forget not your Creator for a single moment. Be mindful that the awful day is drawing nigh, when you will have to bid adieu to all pleasures and frivolities, and lie down in the grave with the worms for your companions. It would be well for you to treasure up such thoughts from today, then you will inherit happiness and escape eternal perdition.'

This again is the lark, who like a preacher pouring forth wholesome counsels from the pulpit, mounts on high, and descending, alights on corn heaps and gives vent to melody. The burden of his song is as follows:—'where are ye, O prosperous cultivators of the soil, ye affluent sons of commerce, who sow a single seed and reap plenty through the bounty of Heaven? Fear the Lord, remember death, fulfil your duties before the approach of dissolution. Practise virtue as much as possible. Give not way to avarice, nor wish that the poor may not trouble you with their petitions. Time is not to be lost. If you will save to-day, you will reap to-morrow. This world is a scene of preparation for the next. Those, who cultivate the seeds of virtue, will secure a rich harvest of happiness in eternity; whereas, those who plant seeds of vice will be consumed like the veriest rubbish in the fires of Hell. Remember that God will separate the sinners from the elect, dooming the former to everlasting punishment, and blessing the latter with the unspeakable joys of paradise.'

Here again is the nightingale perching on a twig, diminutive in size, quick in flight and endowed with the highest vocal powers.—Sociable with man in the groves, she even visits their houses and cheers them with the accents of her unrivalled melody. When forgetful of their Creator they sink in the abyss of lawless pleasures, she raises her voice and exclaims, O, holy God! why are men so oblivious of their only good; why are they so weak in resisting the allurements of vice, and losing idea of duty, why do they so obstinately adhere to the toys of this world which are ever changeable? Devotion has no charm for them, they do not think that they are born to die, are reared to perish, and are brought together to be finally dissolved. Why build houses when you know they will fall? Why prize the pleasures of this world, when you are certain that they must be transient? You may die to-morrow and then what will become of your body?—Dust as it is, but that it will mingle with its kindred dust?

Take the warning now. Know you not how God treated those who presumed to equal him in might? Their chief attempted to destroy the house of God, for which purpose he placed his followers on towering elephants, and flushed with pride, approached to carry his intent into execution. It was then that the Almighty sent a flight of birds over their heads, who rained down such a shower of stones on them that they all perished like leaves eaten up by the worms.' After this she adds 'Preserve us, O Lord, from all temptations, and save us from mischiefs of all living tribes.'

Yonder again is the foreteller of the secrets of fate, the sable crow, who lives a life of abstemiousness and is conversant with matters that are not yet revealed to man. He remembers his God every moment, passes his time in travelling from one clime to another, witnessing the manners and customs of each, and rings the notes of alarm into the ears of the negligent. 'Be wise,' thus he preaches, 'be not fearless, think of the hour of death, when every deed will have its retribution. Do you value the gewgaws of life better than the glories of Heaven? flying from God, where will you or can you stop? If you sigh for freedom, pray continually and God perhaps will save you.'

There sits the swallow, who so gracefully cuts the wind with her wings, and frequents the haunts of men, both good and evil, and there brings forth and nourishes her young. Morning and evening she repeats her prayers, migrates into far distant countries, loves cool houses in summer, and warm ones in winter, and continually blesses the Lord, saying, 'Holy is he who has created the ocean and the earth, who has fixed the mountains and given motion to the streams; on whose will depend life and death, who guides and assists travellers, and who is master and sovereign of everything that exists.' After this she adds, 'I have traversed every region, have seen many nations and have now returned home. Blessed is he who has brought the sexes together, and has thus multiplied the races on earth, who has clothed them with the robes of being, who is the Creator of all, and who has showered his bounty so plentifully on us.' Here stands the Crane, long-necked, short-legged, who climbs half the way to Heaven in his flight, who wakes to watch, twice during the night, and praises God saying, 'Holy is that God who has created every animal, to encourage procreation.' Here again is the bittern who walks on dry ground and inhabits the woods. Morn and even he says, 'Pure is the Creator of heaven and earth. At his bidding the firmament stands on unshakable pillars, the planets revolve, the rain descends in genial showers to freshen the earth, the lightnings flash and the thunder growls. At his bidding the shadowy exhalations rise from the ground to regulate the seasons; wonderful is he, who enlivens the bones which are laid to decompose in the grave. Indeed he

is glorious and the tongue of man acknowledges its impotence to praise him as he ought to be praised!' On yonder branch sits the bulbul, small in size, yet nimble in motion. How he exercises the powers of melody and sings—'Blessed is the name of the Lord of might and mercy! Hidden from the view of the world or publicly, his bounty descends on all, his favor he grudges to none.' Sometimes he changes his strain:—'How delightful was that season when flowerets bloomed in the parterre, and fruits made the green branches bow to and kiss the ground.' Upon this the king of the birds asked the Peacock whom he considered the best and wisest to be sent to reason with man. "All" returned that bird. "All are well qualified by their powers of eloquence to undertake the task; but I think the bulbul has a larger share of these gifts, and it is my opinion that he should be sent."

CHAPTER XII.

WHEN the third ambassador had laid his complaints before the sovereign of the reptiles, this mighty potentate passed an order directing that all his subjects should be summoned.

In obedience to the imperial mandate, flies, guats, mosquitoes, grasshoppers, fleas, hornets, moths, and every other insect which lives but for a year presented itself. The king opened the council by explaining the case to them, and wished to know who was best fitted among them to represent his tribe, and plead its case with man. They unanimously enquired, "In what does the glory of man consist?" The ambassador returned, "In stature they are much higher, possess more strength, and as a rule, contrive to lord over the brute creation." The leader of the hornets expressed himself ready to go as a representative, that of the flies, as well as of the gnats and locusts, were all over-zealous to do the same. The king was taken by surprise, "Without considering the matter in all its bearings, why do you all offer yourselves as candidates for this onerous post?"—"Oh king," answered the leader of the gnats, "we all hope for the assistance of God, and with that assistance we are confident we will remove every difficulty and prevail over our opponents. Many a tyrant has ruled ere this; but with the aid of Heaven we have always overcome them, and we can adduce proofs in support of what we say"—The king was willing to hear the details. "Know then, oh monarch," continued the speaker "in the days of yore, there lived a great and mighty sovereign named Nimrod, who was so vain of his grandeur and power, that he had no regard for any created being. But what happened?—An old, weak, and insignificant member of my tribe ended all his greatness, and laid his magnificence in the dust, and

mighty as he was, he could not save himself"—"Thou speakest the truth," said the king. "Sire," then began a hornet "a man glorying in all the pride of strength comes out armed with spear, and sword and bows and arrows. At that moment if one of us leave a sting in one of his pores, what becomes of him? Inflammation sets in, the members of his body lose sense and motion for a time, and his sword and shield are both of no avail to him." "True it is!" observed the king. The fly then spoke thus:—"When the human sovereign sits in all his glory on the throne, with his attendants and guards surrounding him, that nothing unclean or dangerous should come near, at that moment if a fly, issuing from his kitchen or closet, and dripping with impurities, alight on him or his robes of state, can they by any means possible shield him from this unwelcome guest's attentions?" "No" said the king. "Or" commenced the gnat, "when he lies in his private apartments, under the light protection of his gauze and curtains, if we penetrate through this, and sting him in his vaunted security, he loses all forbearance, slaps his face and beats his head, but has no power to revenge himself on us." "This is all right," observed the king, "but in the Court of the monarch of the *Genii*, such small creature are not much cared for. There they look for strict justice and equity, respect and civility, eloquence and the flowers of rhetoric. Is there any one who is expert in the use of such weapons?" Every one held his peace at such a question, till a philosopher issued from the ranks of the flies, and approaching the king,—"I go," he said, "to plead for the cause of my brute brethren, and by the grace of God hope to succeed." "May Heaven help thee in thy righteous wish!" responded his sovereign, and mayst thou return soon in triumph!"

In short, his travelling traps being ready, he departed thence and reached the Court of the king of the *Genii*.

CHAPTER XIII.

WHEN the complaint of the fourth ambassador was lodged before the phoenix, who was the sovereign of Raptorial birds, he also summoned the members of his tribe. Accordingly the vulture, the phoenix, the hawk, the royal white falcon, the owl and all other carnivorous birds, who have talons and bills formed to destroy their prey, attended the call. The king stated the case to his minister, and asked him who was best fitted to proceed to join the discussion, which was carried on by mankind in reference to their superiority over the brute creation. The *Vazeer* named the owl as the best fitted for the task. "Why so?" enquired the king, "Is there none beside him equal to him?" "The other birds of our tribe," returned the minister, "fear mankind

and shun him, and are not conversant with their tongue, whereas the owl lives in their abodes, nay, haunts the old and ruinous dwellings vacated by them. He is moreover singular for his devotion, and contentment. The day he passes in fasting and weeping, and the night in preying and rousing the negligent. He thinks of ancient kings, dead and gone, and mourns their fate by repeating the following verse from the *Koran*. 'Their gardens and their magnificent palaces, their cultivations and all the delightful luxuries which were theirs, these they have left for others to enjoy.' "The king asked the owl if he had aught to say in reference to the recommendation of the minister "What he says is right," replied that solemn bird, "but it is impossible for me to go. Mankind hate me, and think it unlucky to cast their eyes on me. I am sure I never harmed them. I am conscious of my own innocence, but still they take a delight in abusing me. When they will see me on the arena of public discussion, they will become my foes, and who knows what the issue will be. It is advisable, therefore, that I should not be sent"—"Whom then should I send?" asked the king. "The royalty and aristocracy of mankind" he returned, "are very partial to hawks and falcons, whom they carry about with them on their wrists. It would be better to depute them." "That is true" observed the hawk, "but they do not regard us because we are respectful to them; but for their own advantage. We hunt for them, and they very conveniently deprive us of our prey and bring it to their own use. Thus they pass their time in bloodshed, and never turn their thoughts to their duty, which consists in worshipping God and preparing for the day of judgment"—"Whom then, do you think it advisable that I should depute?" questioned the king. "Send the parrot" he replied. "Mankind love him; kings and nobles, high and low, men and women, learned and unlearned, all hold him dear, and attend to what he says"—The king asked the parrot if he was willing to proceed—"Yes," he said, "if the king and council would assist me." "How," was the enquiry. "Pray for me to God," he said "that I may overcome my enemies." The monarch did as desired, and his council responded "Amen" to his prayers. The owl here observed that if Heaven rejected the prayer, all would be labor lost, "for," continued he, "to pray effectually is not possible for all." The king wished to know how we could pray effectually. "Pray with purity of intention and clearness of heart, even as one who hopeless in worldly aid turns the full confidence of his mind towards his Creator, fasts, relieves the poor and then pours out his soul in prayer to Him. Then his requests are granted." "This is very true," remarked the assembly.—"Well then," said the king addressing his council, "you know how mankind have oppressed the beasts, so far so that they have come all this distance to seek protection from

me. And we, although stronger than they, inasmuch as we can soar to the highest heavens, we even are compelled to seek safety in the woods, and on the mountain tops. Here is my brother who has left dwelling in their regions, and has preferred a life of solitude in the forest. At last we have determined to come to a public discussion with them. Although we are so powerful, that if we wish one of us can destroy many of them, yet it is not proper for the virtuous to emulate the bad conduct of the vicious. Knowing then too well that all contentions are useless in this world, we deliberately recommend our case to God who rewards and punishes in another world. Many a ship," he continued after a pause, "has been almost wafted to destruction by unfavorable winds. 'Tis then that guided by us they have regained safety. Many a person after the wreck of his boats has almost sunk to a watery grave when, our ready assistance came to his use, and replaced him on the shore. These we did, that God Almighty may remain pleased with us. In this way we thought it better to thank him for his goodness in having made us strong. In every case he is our helper."

CHAPTER XIV.

NEXT, to the king of the aquatic animals the fifth ambassador repaired, whereupon his majesty summoned the fishes, frogs, crocodiles, dolphins, and turtles to his Court—They came—The king disclosed his purpose to them, and turning to the ambassador said:—"If men actually think themselves stronger and braver than me, this moment I can undeceive them, and spread destruction far and wide in their domains." "They do not claim superiority in possessing brute force," returned the messenger, "they consider themselves endowed with reason, blessed with wisdom, and perfect adepts in all arts and sciences. In devising plans, and arranging projects they think themselves unrivalled. Reason and conscience exclusively belong to them, and the special gift of ingenuity is theirs."—"Favor me with details," requested the king, "that I may judge of their pretensions." "Does not his majesty know," he replied, "that they dive into the depths of the Red Sea, (the Sea of Clysma) and extract pearls therefrom. They ascend the mountainous steeps and carry away asses and eagles from the heights. They place the yoke on the shoulders of their cattle, and drive them overloaded from the extreme West to the farthest East, and *vice versa*, traversing forests and howling woods. Boats they build and promote the interests of commerce by carrying goods from one country to another. From the mountain-tops they provide themselves with gems most precious, and the earth yields them gold, silver, iron, copper, &c. If they place a talisman of art on the banks of a river,

or the precincts of a forest, all the crocodiles and dragons of the world will not be able to approach it. But the king of the Genii pays no attention to 'feats of strength' or sleights of Art.' What he requires and will enforce are justice and fair play." On hearing this the monarch turned himself to his counsellors, and wished to know whom they considered the fittest person to be deputed to the general assembly. All held their peace, until the dolphin, who has affection for men, and often saves them from drowning by carrying them on his back, rose and said:—"Send the fish: large in body, fine to look at, fair faced, white in color, straight in form, nimble in motion, extremely agile in swimming, large in breed, populating oceans, rivers and tanks—they are much regarded by men. A fish it was who saved their Prophet Jonah, by carrying him in her belly, and then safely deposited him on shore uninjured and safe. Mankind, moreover, consider that the whole globe is supported on the back of one of these!" The king referred the matter to the fish, "I cannot go," she replied, "nor carry on a discussion with men. I have no legs to take me, no tongue to aid me to carry on a war in words. Thirst I cannot bear. A moment's separation from water will deprive me of my breath altogether. Depute the turtle, he can live on land as well as in water. Besides he is very strong in his back, and is endowed with a great deal of forbearance and patience." When questioned, however, the tortoise begged to be excused, declaring that he was slow in motion, and could not travel to a distant place. Besides he was rather laconic in his speech. In his opinion the Dolphin was the most fitted both by agility and eloquence for the task. The dolphin was not willing. He recommended the Crab, who was more of a polype, swift in running, sharp nailed, and carrying a coat of armour on his back. The Crab declined the honor. "I am ill-formed," he said, "bent in back and extremely ugly. They will laugh to see me there." "Why will they laugh at you," asked the king, "what defect have you?"—"When they'll see me," he replied, "they'll think me to be a headless animal, with my eyes on my neck, my mouth in my breast, double-necked, with eight feet, every one of which is crooked, and crawling on my mouth. I am sure they'll consider me perfectly ridiculous." The king then wished to know who was the person most fit to be deputed. The Crab said, "The crocodile, because he is sure-footed, indefatigable, swift, long-mouthed, voluble and strong. He is also patient and can wait long for the fulfilment of his wishes. He hates expediting any business." The king then referred the matter to the crocodile, who in his turn expressed himself unwilling to undertake the task, "For," said he, "I am prone to anger and inclined to make away with every thing that comes in my way. In fact whatever I do, I do by the assistance of art and duplicity." The ambassa-

dor here interfered and said "Strength and artfulness are not needed; sense and discretion, justice and equity, eloquence and the power of speech are what will be required from you." The crocodile observed that he wanted all these qualities. He recommended the frog for the purpose because he was a philosopher possessing a great deal of patience, and blessed with the spirit of devotion. "Night and day he repeats the name of his maker, and morning and evening employs himself in fasting and prayers. He frequents human habitations also. He is particularly held in regard by the sons of Israel, because he once behaved very handsomely with them, at the time when Nimrod flung Abraham into a heap of fire, he carried water in his mouth and sprinkled it on the burning element to extinguish it. On another occasion, when a war was carried on between Pharaoh and Moses, he took the part of the latter; besides he is a graceful speaker in reciting his creed. He is amphibious and can skim on the surface of the water with as much ease as he leaps on the earth. He is well-formed, round headed, with a symmetrical mouth, brilliant eyes, and well-formed hands and feet. He haunts the dwellings of men without entertaining any fear." The king wished to know the opinion of the frog himself on this point. He replied, "I am ready in every respect to obey the king. If he wishes me to undertake the task, I am perfectly willing to do so, and I shall advocate the cause of my brethren with all the might that lies in me; but I sincerely hope that the king will pray to God on high in my behalf, for the blessings of sovereigns never fail to benefit their subjects." Complying with his request, the king raised his voice in prayer to heaven, and all his counsellors responded, "Amen." The frog then departed.

CHAPTER XV.

WHEN the sixth ambassador presented himself before the king of the reptiles, and stated his case to him, his majesty summoned all the members of his tribe to attend his court. Accordingly serpents, scorpions, blood-suckers, lizards, snakes, spiders, ants, worms, and every reptile which is bred in impurity and crawls on leaves all obeyed the summons, and came in such crowds that none but the eye of God in Heaven could enumerate them. The moment that the king beheld them, he held his peace for a moment, and then perceived that all were small, weak and deficient in every requisite talent. For a time he gave way to anxieties, considering that nothing important could be done by them. Turning himself to his minister he enquired from him, who was fitted to be sent to the general assembly, "For," said he, "these creatures are dumb and deficient in the power of speech. Deaf they are also as well as blind, and wanting the powers of motion." Their bodies were entirely uncovered; they had neither bills nor claws,

and in every respect were perfectly weak and helpless. In short the king was quite despondent and could not suppress his tears at beholding the utter worthlessness of the members of his tribe. Raising his eyes towards heaven, "Oh thou", he cried, "who art the creator and provider of all, who lookest down with mercy on those who invoke thy aid, look down on these thy helpless creatures, for thou alone art good and compassionate." The prayer of the king proved effectual, and the reptiles were blessed with the power of speech.

CHAPTER XVI.

WHEN the locust perceived that the king was very favorably disposed towards his subjects and troops, he placed himself on the elevation of a wall, and opened his mouth in praise of his Maker:—"Every praise is due to that God who has showered unspeakable bounties on the face of the earth, and who from nothing has brought to existence those various creatures who people the globe. Before heaven and earth were created, and time named, he was present. By his almighty power and marvellous might he called forth creation from the abyss of chaos, and bade it flourish and prosper." "Oh king," he said, addressing the monarch "be not thoughtful about the helplessness of thy subjects; for he who has made, and daily provides for them, is not regardless of their deficiencies. As parents are never neglectful of their offspring, so he, the Creator, never forsakes his creatures. When he made the animals, and bestowed different shapes on them, some he made strong and some weak, some large in stature, and well formed, others diminutive and ill-constructed. The scales of his equity were always equal. To each he has given the powers of offence and defence according to its individual requirement. But he has blessed all equally. To none has he given superiority over another. Large is the size of the elephant, and stronger is he than other animals; but at the same time his tusks prove weapons of self-defence to him, and his proboscis assists him in carrying food to his mouth. The gnat he has made small, but he has provided him with two delicately formed wings, by means of which he can fly away from the pursuit of his enemies. In the possession of members fitted for safety and self preservation, all are equal. So our tribe, who to all appearances, are small and helpless, are for all that, not entirely excluded from the bounties of heaven. When God created them, he did not forget to provide them with offensive and defensive means. If the king will consider the matter properly, he will perceive that those who are small and weak, are the most agile in flying; and at the same time the most fearless; and hence it is, that they are enabled to elude all creatures that pursue to make a prey of them; whereas those who are larger in stature, strong-

er, and more courageous can keep off all their enemies at a distance from them, even as the elephant, the tiger, &c. Others there are, who can run with the greatest swiftness, and hence escape destruction, as the deer, the hare, the wild ass, &c. Some can fly from danger, as the birds, and some dive into the water and thus save their lives. The mouse and the ant conceal themselves in subterranean recesses, and God has thus expressed himself in favour of the latter:—The leader of the ants advised his tribe to hide themselves in their retreats, lest Solomon and his army might trample them under foot. Others there are, whose hides are hard, by which means they are preserved from every danger; even as the turtle, the fish, and other aquatic animals. There are some again, who can hide their heads under their tails, and thus escape every harm, such as the porcupine. Food too is easily provided for them; some who are sharp-sighted soar on strong pinions, and alight in places where a banquet is spread out for them, such as the vulture and the eagle. Others can scent out their provisions, even as the ants. Those who are created extremely small, and therefore powerless to provide food for themselves, are at the same time freed from many a trouble to which the others are exposed; whereas some are always obliged to fly from the pursuit of their enemies; but these are exempt from every attempt at concealment because they are born in the safest places. No one knows where they are, whether hidden in the grass, or enclosed in a grain, or breathing and moving in the stomach of another animal, or even crawling in mud or filth. There is a God who provides for all without any exertion on their part. To them the power of absorption is given, by means of which they escape the evil consequences of damp, and derive nourishment from what would have proved injurious to them. Other animals are obliged to toil both for food and self-preservation; whereas these are free from every trouble of this nature. Hence it is that God has given them no hands and feet, for they require them not, nor teeth to chew, nor throat to swallow, nor stomach to digest, nor guts to hold digested matter, nor lungs to purify the blood, nor spleen to absorb the humours of the body, nor kidneys and bladders to concentrate the urine, nor veins to promote the circulation of the blood. Their brain is not the seat of intellectual powers, nor are they afflicted with any chronic disease, which would compel them to have recourse to a physician. In short they are free from all those distresses to which animals mightier than they, are exposed. Holy is that God, whose mercy shields them from all harm, and worthy is he to be praised, who attends to all their requirements." When the locust had finished his peroration, the king said "May God bless thy rhetorical powers, for truly thou art both eloquent and wise." After this

he enquired if he was ready to proceed to represent his tribe in the general assembly. He answered: "Yes, if the king commands me." The serpent advised him not to betray himself, by saying that he was deputed by dragons, &c. The locust wished to know why he prevented him to do so. "Because," answered the other, "there is an old enmity existing between men and serpents; so much so, indeed, that the former are not backward in finding fault with God, for having created the latter, from whom nought but evil is to be derived." "Why say they so?" asked the locust. "Because," answered the other, "he carries venom in his fangs, and whoever comes in contact with him, dies. Hence it is, that they talk so ignorantly, not knowing for what purpose God has created different objects. Hence it is also that he has made them dependant on these, and their nobles, and kings are compelled to preserve their venom in their rings, which proves efficacious at certain times. If they would consider well, and know the true value of these venomous deposits they would never commit themselves, by asking why God has made such creatures? If the Maker has filled their fangs with poison, he has made their flesh an antidote for the same." "What other advantages are to be derived?" asked the locust. The snake answered, "When God created those animals about whom you have been speaking, he provided them with members which serve them in their hour of need, and prove preservatives against all harm. Some have such warmth in the stomach, that their food is immediately digested and absorbed by their system. The snakes are neither provided with stomach to digest, nor teeth, to chew. To supply this deficiency, their fangs are charged with venom, by means of which, they do not feel the want of what they have not. The moment that they emit poison on any living flesh, it dissolves, and thereby they are enabled to swallow it down most easily. Hence it is, that if God withheld their venom from them, they could never have partaken of their food; and starvation would certainly have ensured their destruction. No snake would there be left in the world." The locust questioned again "What benefit is derived to the other animals from them?" He answered:—"The same benefit, which is derived from other animals." The locust wished to be favoured with details. The snake returned:—"When God made the world, he arranged all things according to his will and wisdom. In the whole range of creation, he has made one to serve as food for the other, and one tribe to give assistance to another. He has attended to the good of all. Some however fall into perils, although it is not God who leads them into afflictions. Although good and evil are to be found everywhere in the world, yet it is not God who assists in the propagation of either. When the good results preponderate, he does not withhold creating objects who are

in a slight degree noxious. To give an example, when God made the luminaries of the sky, to the sun he imparted the greatest degree of brilliance, and endowed him with the powers of enlivening creation. Even as the mind lights the chambers of the body, so this orb irradiates nature at large. If then his beams prove injurious to any created object, is that a reason why the Maker should extinguish this glorious lamp, and deprive the world of the blessings which result from his vivifying rays? The same is the case with the planets Saturn and Mars. Some, at inauspicious moments, are afflicted by them. The clouds too are made for the good of mankind, although at times they conduce to deluge the earth, and sweep away the humble habitations of the poor. So it is with rapacious and grazing animals; snakes, scorpions, fishes, crocodiles, and all other created objects. Some are made to pass their lives in filth and corruption, so that the air might be thereby purified, and prevent infectious malaria from rising and spreading contagion, which would end in the general destruction of animal life. Hence it is that these reptiles are generally bred in the shambles, or in the stalls of the fishermen. Being born in impurities, they feed on the same filth, and thereby save mankind from the destructive effects of a pestilence. The smaller reptiles also become the food of the larger. It is proved beyond a doubt then, that the Creator has made nothing uselessly. They who cannot fathom His wisdom, generally object to what He does and question the use of a good many objects. Nothing but ignorance prompts them to do this. They know not how good, gracious and wise the Lord is. Some are so foolish as to declare that His grace extends not beyond the regions of the moon, whereas if they would consider well, it would appear, that He is attentive to the wants of all, be they high or low. He showers His bounty upon all, and each in proportion to his wants partakes of His mercies.

CHAPTER XVII.

EARLY in the morning the several deputies, assembled in the court of the king of the Genii, who presented himself to decide the case to the best of his ability. The herald proclaimed aloud that all seekers of justice, and those on whom oppressions were practised were to approach the throne and state their cases. No sooner were these words uttered, than all the deputies who were present came forward, and stood in a row blessing and praising the king, who looking round perceived that the crowd was incredibly large. He held his peace for a time; then turning to a philosopher of his own tribe, he asked him if he beheld the multitude. "Yes, your majesty," he replied, "I behold all, and I cannot but wonder at the glorious might of that Creator who has made beings of such various shapes and

sizes, who always takes care of them and provides for them, and whose glories shine through these: for when He the God of all, withdrew himself from our sight, and veiled himself in a cloud of dazzling radiance, which thought and fancy could never penetrate, he brought forward these creatures and placed them before us, that we may judge of his power and might by the objects he has made. And these bodied forms are the exact prototypes of those who are in the world of spirits, only the latter are more subtle, essential and bright than the former. As in pictures, we find the different members of the animal agreeing with its living original, so these in the world agree in shape with those who are yet in spirit-land. There is one difference however; that is, the latter move like puppets whose wires are in the hands of the former. After the animals, there is another order of Creation, to whom the powers of motion and speech are denied. These perish and are destroyed here. But the spirits of the others survive in another world." After saying these words he rose and exclaimed:—"Praise is due to that God, who has created so many-shaped beings on this Earth. He it is, who has given six boundaries to the world and fitted it to become a comfortable abode for his creatures. The heavens he has divided into different grades and appointed an angel in charge of each. To the several animals He has given various shapes, and His bounty provides for all. The mourners who approach him, he consoles, and punishes those who try to question his wisdom. Before Adam, he created the genii out of fire, and endowed them with subtle and essential bodies, and wonderful and surprising forms. He it is, who has summoned out of chaos many a creature, and placed them in different gradations of life. Some He has elevated to glory, and others cast down to the lowest abyss, while a third are placed in the middle rank; but to all He holds out a light in the person of his prophet to guide them in the way of salvation. Thousands of thanks are due to Him, who has crowned with the glory of faith and made us head and master of the earth, who has blessed our kings with wisdom and forbearance." When the speaker had ceased, the king turned his eyes towards the representatives of men, and found that each differed from the other both in features and attire. Amongst them he observed one who was taller and handsomer than the rest, and inquired from his minister who he was, and where he lived. He answered; "He is a Persian, and lives in Eran." "Bid him speak," said the king, and the *Vascer* gave the sign, upon which he opened his mouth, and gave expression to the following sentiments:—"Thankful are we to that God, who has placed us in a climate congenial to us,—a climate which is more agreeable than that of any other region. We also owe our gratitude to Him, for his having conferred a higher degree of superiority on us,

He it is who has assisted us in making inventions, by means of which our predominance is acknowledged over others. From him have we received wisdom, moderation, prudence and an ever-watchful conscience. The Prophets too he sent for our guidance. In our tribe he chose Noah, Esdras, Abraham, Moses, Jesus and Mahommed; as well as great and glorious kings such as Fureidoon, Darius, *Artaxerxes*, Buhram, Nousherwan and many others whose names will never perish. We in short are the essence of mankind, as mankind in general is the essence of Creation. Every where we are considered great, and it behoves us therefore to be grateful to God for his mercies." When he had finished, the king turned to the wise men of his court, and wished to know if every word said in favor of man's superiority was indisputably true. All admitted the truth; but one who was cursed with a dogmatic spirit, and had no wish to allow any proposition to pass unquestioned, tried to depreciate the merits of mankind in general, and turning to the other philosophers remarked, that man in praising himself had omitted to name certain very famous sovereigns, in whose reign certain very famous events happened. The king's curiosity was roused, and he immediately expressed a desire to know who and what these were—"He has omitted to mention," said the individual referred to, "that on account of the transgressions of his tribe, a general deluge came and drowned the world. He has omitted to mention that his tribe is notorious for misunderstandings and discords amongst themselves, the reasons for which none of their wise men could urge. That many of their kings have been tyrants, such as Nimrod who exposed Abraham on a pyre to be burnt. That in his tribe was born Nabuchadnezzar who desolated the Holy Land, burnt the old Testament, destroyed the children of David and Solomon, and the Israelites in general; expelled the Edenites from the fertile banks of the Euphrates to mountain wilds and fastnesses, and delighted in tyranny and blood-shed"—"How could he have related these matters?" asked the king, "what advantage would he derive therefrom?" "In a place of public discussion," returned the speaker, "it is not fair to give a list of your good qualities and hide your faults, for which sorrow and repentance are due." Once more turning his eyes towards the crowd of men assembled there, he beheld a thin, swarthy personage, with long dishevelled beard, his neck encircled with the Brahminical thread, and his loins surrounded with a piece of red cloth. He asked the *Vazeer* who this individual was. "He is an inhabitant of Sarundee, an Indian Island," The monarch wished him to speak. "Thanks be to God"; commenced the man, "who has placed us in the most propitious of equinoctial climes, where the fields are always clothed with verdure, the breeze always mild, and the climate always temperate; where the mines always teem with mineral wealth,

the fields are fertile in vegetable productions, the commonest wood as sweet as the sugarcane, stones valuable as diamonds and emeralds; its animals fat and robust even as the giant-sized elephant. That was the cradle of mankind, and every other animal derives its origin from that place. Many a prophet and philosopher have also risen from that country. God has also blessed me with power of invention. He has endowed us with proficiency in Astronomy, magic and rhetoric, and, in short, he has placed the crown of superiority over our brows." "If you had only added," remarked the sage, "that you had consumed many a body on the funeral pyre, adored and worshipped many a false god, aided in the increase of population by your adulterous loves, and that eventually you were scandalised and ruined, it would have answered all the purposes of justice."—

Once more the king cast his eyes on the crowd, and beheld a tall person, wrapt up in a yellow sheet, busy in reading a paper and moving back-wards and forwards in the act of doing so. "Who is this?" he enquired from the *Vazeer*. "He is a Hebrew of the tribe of Israel, and an inhabitant of Syria." "Bid him speak," was the order, which was obeyed in the following words:—"Praise be to God, who made the Prophet Israel the most glorious of men. In his tribe were born Abraham and Moses. Thanks be to him for making us the disciples of such a person, and for bestowing innumerable favors on us."—"But why not add" remarked a querulous philosopher, "that on account of your shameful idolatry, God was offended with you and made you companions of bears and monkeys." Once more turning to the assembly the monarch saw an individual clad in woollen garments, with a strap of leather tied round his waist, praying and burning incense in a censer which he held in his hand, "Who is this?" he asked. "He is a Syrian," answered the minister "and a follower of Jesus Christ." "Bid him speak" was again the command. "Glorified be that Creator," spoke the Christian, "who made Christ incarnate, and born of the spotless Virgin Mary, crowned him with the dignity of a prophet, and bestowed on him the power of working miracles. He it was who freed the Israelites from the bonds of sin, and made us his followers. Praise be to God, who made many a saint and philosopher rise from our tribe; who has taught us how to love and serve him, and to be kind and merciful to our fellow-men; who has blessed us with superiority and crowned us with never-fading glory." Again the querulous sage opened his mouth, and remarked,—"But you have forgotten to add, that instead of worshipping God you adored the Cross, that you sacrificed swine, and made yourself unclean by eating their flesh, and that you calumniated your God."—The king's eyes next fell upon a man of slender make, and swarthy complexion; who was standing wrapt up in a sheet. "Who

is this," was again the enquiry. He belongs to the noble Arabian tribe of *Quoreish*, and is an inhabitant of Mecca." "Ask him to speak." Upon which the man began:—"Blessed be that God who made Mahommed, (on him be peace,) placed him in the rank of Prophets, bade him read the Koran to us, and enforce on us the observance of the holy fast of *Ramzan*, pilgrimage to Mecca, and bestowal of a portion of our property on the poor. Praise be to him for his other mercies: for appointing the night of *Qadr* for us, for permitting us to pray in congregations, for making us conversant with religious truths, and for promising Heaven to us. Besides these we enjoy other blessings, the enumeration of which would occupy too much time." "Add, if you please," said the sage always ready to put a spoke to the wheel, "add if you please, that after Mahommed, we disagreed amongst ourselves, forgot all his religious precepts, and slaughtered our Imams for worldly considerations." The monarch next beheld a person standing with an astrolabe and electrical apparatus in hand, and wished to know who he was. "He is a Grecian" was the answer. He was asked to speak, and complied thus: "Praised be God, who has made us more blest than most other creatures; who has made our groves abound with the most delicious fruits; who has in his mercy taught us to understand the arts and sciences, to know the various properties of things, to become familiar with the course of the heavenly bodies, and to boast of proficiency in Astronomy, Geometry, Astrology, Geomancy, Medicine, Logic, Natural Philosophy, &c." "Stop" interrupted the querulous sage, "do not take credit to yourselves for arts and sciences, which you never introduced in the world. In the time of Ptolomy you learnt some from the Israelites, and others again from the Egyptians, why then glory in Arts which you borrowed from others?" "Is this true?" asked the king. "Yes" returned the Greek, "we learnt these arts and sciences from the ancient sages, even as others now learn from us. Thus always goes the world, one reaping benefit from the other. The rules by which Persian sages make astronomical calculations, are all imported from Hindoostan. So the Israelites learnt magic and the use of talismans from Solomon the son of David." Last of all the king perceived a well built man, with a long beard, who was very intently looking towards the sun. "Who is he?" was the enquiry. "He is an inhabitant of Khorassan," was the answer. On being ordered to speak, he began thus:—"Grateful are we to that God who has bestowed a variety of favours on us. Our country he has made more populous than other climes, and has made allusion to us by the mouth of the prophet in the sacred pages of the Koran, so that several verses of the holy writ have been exclusively devoted to us. In short praise is due to that God, who has blessed us with the jewel of faith in a

higher degree than what he has conferred on others. Many there are amongst us, who read the old and new Testaments without understanding them, and yet firmly believe in Christ and Moses, whereas there are others who study the Koran in the same way and yet place full trust on the religion of Mohammed, the last of the prophets. We lament the death of Hosein, and have avenged ourselves on his heartless murderers. Hence it is, we hope that the last Imam will be born in our race." The king upon this turned towards his counsellors, and wished to know if what the Khorassany had spoken in favour of his own superiority was true or not. One of the sages answered, if his tribe were not cruel and idolatrous, worshipping the sun and the moon, we would have believed him." When these discussions had come to an end the herald proclaimed aloud and said, "Gentlemen it is evening now; you can depart; re-assemble to-morrow morning."

CHAPTER XVIII

On the third day when all the beasts and men had taken their respective posts before the king, his majesty looked round, when by chance his eyes fell on a wolf, who was standing before him. On enquiry as to who he was, he replied that he was the representative of the beasts, and had come to advocate their cause. "Who has sent you", was next asked. "The lion, the king of rapacious animals," was the answer. "Where lives he, and who are his subjects?" "In the wilderness" was the reply, "and all the wild animals owe allegiance to him." "Who are his assistants?" "The leopard, the deer, the rabbit, the fox and the bear, all these assist him." "Please describe him," bade his Majesty. "In shape and size," began the wolf, "he is larger than other animals, stronger also, and more awful and terrible to look at. Broad in his shoulders, slender of loins; strong of arms, hard of teeth and paws, loud-voiced, dreadful to look at; no one, neither man nor beast, dare approach him. So expert is he in business, that he is never dependant on others for help. So generous is he, that after destroying his prey, he shares it out among other animals, contenting himself with just as much as is sufficient for him. When he sees light from a distance, he approaches it, and every trace of anger disappears from him. Women and children he will never attack. He delights in melody. He fears no one, but the ant, for ants can overpower lions; even as fleas can overpower elephants and oxen, and flies men." "How does he treat his subjects?" asked the king. "With courtesy and consideration" was the answer. "I shall give you full details by and by."

CHAPTER XIX.

LOOKING round once more, the king beheld a locust shaking his wings, and humming a tune in a low gentle voice. "Who are you?" asked the king. "The pleader of the reptiles," he answered, "and deputed by their sovereign." "Who is he, and where does he live?" was the enquiry. He replied:—"Saban is his name, he lives on high mountains and hillocks, in the frigid regions where there are nothing but clouds, rains and moisture, and where other animals would perish on account of the intolerable nature of the cold." "Who are his subjects, and who form his army?" "Snakes, scorpions, &c. who are found infesting every house," was the reply. "Why does he live so far from his troops on such an elevation?" "Because there is poison in his mouth, whose heat keeps his whole body burning, and the refreshing coolness of the frigid zone is consequently more pleasant to him." "Describe his nature and appearance"—was the command. "In both," returned the locust, he very much resembles the sea-dragon." "What sort of a creature is that?" asked the king. "The frog, who represents the aquatic animals," replied the locust, "will be able to describe him to your Majesty." The king glanced at the crowd assembled, and beheld the frog standing apart, employed in counting his beads and praying. On enquiry, he was told that he (the frog) represented the animals of the aquatic tribe, whose king was the sea-dragon. Upon which, the monarch desired him to describe the sea-dragon to him. "He lives in deep, tumultuous water," said the frog. "He is the sovereign of all animals that live in the water; and fishes, turtles, frogs and crocodiles all owe subjection to him." "Describe his appearance and nature," said the king. "In size and shape," began the frog, "he excels every other aquatic animal. Strange and formidable looking, and tall in size, he is feared by all. Large-headed, bright-eyed, wide-mouthed, with many teeth, he opens his jaws, and in one gulp, swallows down innumerable animals of all shapes. When over-gorged, he bends himself like a bow, and standing on his head and tail, raises the middle part of his body above the surface of the water, so that the rays of the sun fall on his stomach, and aid the digestion of the food he has taken. Often he faints while in this state, and the clouds that arise from the ocean sometimes pull him up, and cast him on dry ground, where he dies and becomes the food of carnivorous animals. Often again, he is taken up so high as to enter the regions of Gog and Magog, who feast on him for days and days. All aquatic animals fear him and fly from him; though he is afraid of none, but a small creature resembling a flea, whose bite is sure to prove fatal to him, when the other animals all crowd round his remains and feed on it for a long time. As he devours them when living, so they in their

turn feast on him when he dies. The same is the case with beasts and birds of prey. Sparrows, &c. feed on fleas and ants, and are in their turn devoured by the sparrow-hawk and the royal white-falcon, who again fall a prey to the black eagle and the vulture; and last of all when these die, the reptiles &c. eat them up. Thus it is with man also. He feeds on the flesh of deer, hog-deer, goats, sheep and birds; but when he dies, the worms revel on his remains in the tomb. Thus it is with all. Sometimes the large animals devour the smaller ones, and sometimes the latter feast on the former. Hence Philosophers have said that the death of one leads to the benefit of another. The Almighty says: "I turn the wheels of fortune in favor of all, and none but the wise know this." After this the frog went on thus:—"I am told that mankind consider that they are the lords of creation, and that the beasts are their slaves. From what I have said just now, why don't they understand that all animals are equal and that there is no difference between them and men? Sometimes they eat us, and again are eaten up in their turn. Whence then is their superiority over us, when our condition is exactly the same as theirs. Virtue and vice will be known after death. The common lot of all is to die and mix with clay. God will judge all. When mankind declare," he continued addressing the king, "that all the beasts are their slaves, I am perfectly astonished at their ignorance and presumption, and cannot comprehend how they could have ever come to such an unreasonable conclusion, as to think that all brutes, carnivorous and graminivorous, as well as birds, including amongst them dragons, crocodiles, serpents and scorpions, are their slaves. Know they not, that if the rapacious animals were to emerge from the forests, the beasts of prey from the woods, and the alligators from the rivers to attack them, that they would all be destroyed, and not a single person left living to repeat the tale? Ought not they to be thankful that God has kept them at a distance from their habitations? Instead of this, they delight in persecuting those harmless animals who associate with them, and lo! they are punished, for do they not urge claims which they cannot establish by reason or arguments?" Again looking round, the king observed a parrot sitting on a tree-branch, and attentively listening to all what was said. When asked who he was, he replied that he was the advocate of the birds of prey, and was sent by the phoenix, their sovereign. "Where does he live?" was then asked. "On high mountains, which are to be found in islands surrounded by the roar of the ocean. No ship can approach the coasts of those islands, and hence no creature can approach him." He was next asked to give a description of those islands. He complied thus:—"The land there, is very fertile, and the temperature mild. Streams glide in transparent smoothness, and trees groan un-

der the burden of fruits that hang from their boughs. It is moreover peopled with innumerable kinds of beasts." The king next wished to be favored with a description of the phoenix himself. "He is larger than all other birds," returned the parrot, "and swift and strong in flight. His talons and bill are hard, and his wings broad, so that when he cuts through the air, you would think him to be a ship sailing overhead of you. His tail again is very long. When he flies, there is violent concussion in the wind, and mountains and hills shake under him. He is so strong that he lifts up elephants, rhinoceroses, &c. from the ground with the greatest ease." The king next desired him to describe his nature; but he simply contented himself by saying that his disposition was good and promised to enter into details some other time. Turning his attention towards mankind, the king perceived seventy of them standing, each differing from the other both in appearance and dress. Addressing them, he said, "Consider well what the beasts have complained against you." Questioning them immediately afterwards he asked, "Who is your king?" They answered "We have many sovereigns, each living in his own kingdom with his subjects and troops." "Why is this?" he asked, "the beasts, notwithstanding that they are many, have one monarch, while you few though ye are, have so many. One of them, a native of Irak, returned, "The necessities of mankind are many; they differ from each other in their several conditions, and hence require more than one ruler. Not so the beasts. Amongst them, you will find that the largest and biggest in size is appointed king; whereas amongst mankind, the king is often a thin, slender being. We look not to his size. All that we require are justice, equity and benevolence on his part, with kindness and consideration for the whole race of man; his servants also are many. Some are soldiers and bear arms to defend the king from his foes, and keep the city clear of thieves, robbers, and other rogues and vagabonds of the same kind. Some are ministers, chancellors and clerks, to look to the internal management of the state, and keep the Treasury full for the support of the army. Some are farmers and cultivators, others, cazees and moofties, who dispense laws, for it is incumbent on sovereigns to see that the laws (civil and divine) are respected, and the people deviate not from the path of rectitude. There are merchants again, who travel about, look to commercial matters, and improve by trade. Some again are exclusively given up to servitude, such as menial slaves, &c. Besides these there are others, indispensably required by the king, without whom, in fact, the business of the state would come to a stand-still. Consequently mankind require many rulers to superintend over the policy of the several cities, and to prevent harm befalling any one of them. As no

one is ubiquitous, one king could scarce suffice for the well-being of all the realms of this earth. Again as each town is peopled by lacs and lacs of men, and as the nations differ from each other in language and religion, it would be impossible for any one person to govern the whole race. Hence it is that God Almighty has made several kings, who are designated His representatives on earth, and who are made lords of others, that they may protect their subjects, be kind and lenient to all who approach them, dispense stern justice in the world, and make his people abstain from what is displeasing to God, who in reality is the sole sovereign and protector of all creation."

CHAPTER XX.

WHEN the *Irakes* had ceased speaking, the king on looking towards the crowd, was greeted with a soft, buzzing sound, and immediately perceived the king of the winged insects on his wings, praising and glorifying God. On being asked, he acknowledged who he was, upon which the king wished to know why he had come personally and not deputed some one from his subjects. "I felt compassion for them," was the answer, "and did not wish to put any one to trouble." "Others did not show this consideration," observed the monarch "how is it that this quality is to be found only in you?" "God has bestowed it on me," he returned, "and several other properties besides that." What are these?"—"Many, which are exclusively ours. The rank of Prophets and Angels is ours. Other animals have it not. We are conversant with mathematics, we construct our houses with exquisite nicety. The flowers and fruits bloom and blush for us. Unprevented by any, we feed on the sweets of the earth, and from our saliva is produced honey, which in medicinal matters conduces to the recovery of health among mankind. The *Koran* bears testimony to the truth of what I say. Besides the Creator has made us with such art, that our very formation is a proof direct in favor of the existence of a Maker. Look at us, how wonderful and delicate our "*make*" is; our body is divided into three parts. The middle part is like a square, the lowest is long and the uppermost round. We have four hands and feet, (which form as it were the boundary line of a hexagon,) and which aid us in sitting, rising and constructing our dwellings with such a degree of gracefulness and care that the winds cannot enter it to harm us or our young ones. These members also aid us in fetching fruits and leaves and flowers, which we keep in deposit in our hives. Our wings are strong, to enable us to fly, and our stings are charged with venom which preserves us from the attacks of all our enemies. Our necks are thin and slender, so that we can easily turn our heads towards the right or the

left as we like, and our eyes are bright to enjoy the sight of all objects. Our mouths also are formed so as to enable us to relish all the sweet things we eat. Our lips are such as to enable us to take in our food with the greatest ease. Our stomachs are blessed not only with the power of digestion, but it can turn our aliment into honey which serves as food both for ourselves and descendants, even as the lactative nerves of the quadrupeds can secrete milk which serves to strengthen their young. These are favors which the Almighty Giver of all things has conferred on me. What return can I make to him for all his favors? All that I can do is to please him by showing clemency to my fellow-creatures, and by bearing trouble myself to promote their comfort and ease." When he had done speaking the king exclaimed "Bravo! you have spoken well and eloquently! In sooth the Almighty has not blest any other animal with such good qualities." After this he asked, "Where are your subjects and troops?" He returned: "On hillocks, mountains and trees; wherever they can, they reside, some of them enter the dwellings of men, and there find homes for themselves." "If once they enter their lodging, asked the king, how do they escape destruction?" "Sometimes by hiding themselves," he answered, "but whenever they fall into their hands, they are persecuted; often are their hives robbed, their young destroyed, and their honey taken away to be enjoyed by man"—"How is it then," enquired his majesty, "that you can bear all these ills with patience?" "We bear them," he replied "as long as we can; but at last, we leave their countries, and fly from them, then all at once they change their manners, they try by every means in their power to reconcile us, they send *lir* and other fragrant perfumes to us, attract us by the sound of cymbals and tambourines, and exert their utmost to make us forgive and forget. We also, hating strife and dissensions, are over credulous to what they say, and return, yet still for all that, they are not satisfied; without the least show of reason they persist in maintaining that they are our masters and we their slaves."

CHAPTER XXI.

YASOOB, the king of the insects, next requested of his majesty to inform him how the giants performed their duty to their sovereigns. "They obey him in every respect," returned the king, "and never set their face against lawful orders passed by him." "Please favor me with particulars" "Why," continued his majesty, "the good and the bad, the faithful and the unbelieving are to be found among the giants as well as among men. The good respect and reverence their superiors more than what men could do; for obedience amongst the *genii* is like what it is among the stars, who are

like the subjects and troops of their sovereign the sun. Mars is the commander-in-chief, Jupiter the cazee and law-officer, Saturn the treasurer, Mercury the prime minister, Venus the mistress and the moon the heir apparent. The other stars are like subjects and troops, for they all revolve round him, and would stop if he ceased to support and attract them." YasooB asked whence the stars came to learn obedience. "From the angels, who are the troops of the Almighty," replied the king. "Him they obey implicitly." "How?" was the enquiry. "Even as the five senses obey the spirit without being instructed by any one," he replied. "Please give particulars." The king answered:—"In aiding the spirit to perceive things correctly, the five senses need no positive and negative injunctions. They immediately establish an analogy between the object perceived or some other thing similar to it, and thereby make it conversant with what it wished to know. Thus the angels also show implicit obedience to God, fulfilling all commands with the utmost promptitude and readiness. Such of the giants as refuse obedience to their king, even they are much better than mankind in general, for they hesitated not in paying allegiance to Solomon, notwithstanding that he afflicted them much with the efficacy of his potent charms and spells. In wilds and forests, whenever mankind, afraid of giants, repeat one of the charms, they never think of doing any harm to him after that. Whenever any man or woman is possessed by one of these, and the moment that the exorcist invokes one of the master-spirits of their own race, he immediately releases his hold of him or her. Another proof can be adduced in favor of the assertion that they worship God. Mahomed was reading the *Koran* in a certain house, which was at that time frequented by the *genii*. On hearing the doctrines of that holy book, they one and all embraced the true faith, and returning to their own race made many a convert among them. This is also proved by several texts to be found in the same *Koran*. Mankind are quite the reverse of this. In infidelity and hypocrisy they bear the palm. Betrayed by their own pride, they deviate from the path of rectitude, and losing sight of the favor of the Almighty, become apostates and disbelievers. War and bloodshed are all their occupations on earth, and faith is a jewel seldom or never valued by them; nay, they are ready at moments to entertain doubts about the authenticity of the history of the miracles performed by their prophets. For appearance sake they may affect piety, but their hearts are full of guile and hypocrisy. Ignorant and uninformed as they are, they still for all that maintain that they are the lords of the creation, and all other animals their slaves." When mankind perceived that the king was holding rather a long conference with the leader of the flies, they raised their

voice and observed :—"It is a matter of surprise to see the monarch respecting the leader of the bees more than any one else." A philosopher from the giants, race returned—"Wonder not, though *Yasoub* is small and diminutive of size, yet in sense and discretion he is unsurpassed by any. He is fit at any time to teach others how to become like himself; and it is customary with kings to show kindness and consideration to those who are their equals both in rank and possessing qualities which grace royalty, although these latter may differ in form and features from the former. Because the king attends to what the leader of the reptiles urges, do not think for a moment that he is inclined to be partial at the expense of justice." The monarch also, immediately turned towards mankind and addressed them :—"You have heard what the beasts have said against you. They have also shown cause why your claims cannot be considered indisputable. What have you to say now?"—They returned :—"We are endowed with many good and meritorious qualities, which go a good way towards the establishment of the validity of our claims." "Repeat them" was the order. The Grecian complied :—"With many arts and sciences we are acquainted, by means of which we can regulate our conduct in a way which enables us to perform our duties, temporal and spiritual. From this it is evident that the beasts are our slaves and we their lords." "What observations do you make about the qualities with which men, according to their showing are blest?" asked the king, addressing the beasts. They all bent their heads, and returned no answer for a time, till at last the representative of the flies returned :—"These men think they are blest with many good qualities which entitle them to superiority over us; but if they would consider the matter properly, they would discover that in our own concerns we show equal ingenuity and forethought, and surpass them in wisdom and sense. In Mathematics we are so far perfect, that without the use of a cylinder and compass we can describe circles, triangles and squares, as can be seen in our homes. The laws of respectability they have also learned from us. We appoint guards and door-keepers, so that none may intrude into the presence of our king without permission. We extract honey from flowers and leaves, collect it in our cells, and then feed on it, and make our young do the same. The refuse left by us, is taken away and used by mankind. This art is taught by no one to us; but God himself inspires us to act in the way we do, without the assistance of any teacher. If then, mankind think that they are our masters, why do they eat that which is left by us? Lords never demean themselves by feeding on the refuse of their slaves. Besides for many a work of life they depend on us; whereas we never have recourse to them in any worldly concern. Their claim therefore is certainly

false. Let him next turn his attention to the ant. Small though she is, she still constructs labyrinthine subterranean houses, unapproachable by the most dreadful of inundations. Her food also she collects therein. When moistened by any chance, she lays it out in the sunshine to dry. When any grain is about to germinate, she immediately divides it into two parts. In summer, several of them assemble and go out in quest of food. If one of them finds aught, which on account of its weight she cannot remove, she immediately takes a small particle and joins the rest, to ask assistance from them. She then guides them to the place well known to her, and then all join their individual efforts in translating it to their store-house. If any one of them shows any sign of backwardness in rendering aid, they join and expel the idler from their tribe. On consideration, mankind will discover that ants are endowed with no small degree of sense and perseverance. The locust too after she has regaled herself with the tender leaves of spring, retires to a moist part of the earth, digs a hole, deposits her eggs therein, and then flies off. When her hour of death approaches, other birds eat her up, or she perishes through excess of heat or cold. Next year, when spring returns, and the breeze blows mild, a small worm issues from the eggs laid in the ground the year previous, and creeps and feeds on the grass. When able to fly she also fattens herself, then lays her eggs in the ground and flies off. Thus year after year the young are born. So also with the silk-worms, which are generally to be found on trees growing on mountain-tops, particularly on mulberry trees. In the vernal season, after they have feasted well, they weave a web of their slimy saliva on the branches, and repose in it. When they wake they lay their eggs in this very web, and then fly off, and are devoured by birds, or die on account of the weather; but the cuccoons remain the whole year, and butterflies issue therefrom the next. The drones also make their hives in walls and trees, there lay eggs, and hatch their young; but they do not lay by provisions, and when winter approaches hide themselves in holes and ditches, where they die. Their remains however lie there without being decomposed. When spring returns, they, by the power of God, are re-enlivened, and go about laying eggs and hatching young ones as usual. In this way all the tribe rear their young only through love and kindness, and not that they expect aught in return from them. On the contrary mankind expect gratitude and return of favors from their descendants. Generosity and beneficence, qualities which adorn the good and great, are never to be found in them. How then, do they excel us? Again, flies, gnats and mosquitoes lay eggs, hatch young ones, nourish them, and construct homes for their safety, not for their own convenience, but that, when they die, others may come and

find accommodation and repose there. They know too well, they *will* die, and when the hour approaches they cheerfully submit to their fate. The next year, however, the might of God restores them to life. In short in any case they never deny there being a day of judgment as several members of mankind do. If then they are blest with all these qualities, why should man presume to think that they are his slaves and he their ruler?"

CHAPTER XXII.

WHEN the representative of the bees had finished his speech, the king of the genii was much pleased, praised him highly, and then turning towards mankind asked if they had to say aught in self-justification. An Arab answered:—"We have many good qualities in us, which go a great way towards the corroboration of our claims." The king desired him to enumerate these qualities. "Our life," he returned, "passes very pleasantly. Delicacies of every sort we feed on, these the beasts can never get. We eat the kernel and they the seed, &c. Besides we regale ourselves on different kinds of sweetmeats. * * * To amuse ourselves we have dancing, music, singing, games, and all the pleasures of innocent conversation. We dress also very splendidly, and our jewellery is magnificent in the extreme. Carpets of the richest texture we spread, and sit under gorgeous canopies of every hue. Where do the beasts enjoy this state? They live in woods and forests, graze, and work like slaves. All these circumstances prove their inferiority." The representative of the birds, the Nightingale, who was perching on a twig, opened his mouth and said:—"Man glories himself on the articles of his food and drink; but he does not know that all these are the sources of evil to him." "Why should they be so?" enquired the king—"Because," returned the speaker, "to gain these they are constrained to toil hard, to dig, plough, smoothen the earth, fill water, sow the seed, cut the plant, weigh, bake and cook; then again for meat, to quarrel with butchers, keep accounts with *bunneahs*, and for the sake of gain, acquire arts and sciences, afflict their own bodies, travel to far, distant countries, stand with hands folded before rich men for the paltry sum of a pice or two; in short these are the evils they suffer to gain the luxuries of life. And after their death, all their gains fall in to the hands of strangers. If they have acquired these by fair means, well and good: if not eternal pains are reserved for them, in the next world. We are exempt from all these. We feed on grass. All that the earth produces we enjoy without care or trouble, and many are the fruits which a bountiful God has made for our use, for which we are deeply thankful to Him. We have never to go in quest of food and drink, wherever we

turn our steps, everything is kept ready and prepared for us; whereas they go about perambulating the world in search of their luxuries, the indulgence in which, subjects them to a variety of diseases, such as fevers, headaches, cholera, delirium, palsy, spasmodic distortions of the face, agues, cough, jaundice, consumption, boils, itch, gleet, quinsy, dyspepsia, elephantiasis, &c. To be cured of these, they have to run to physicians, and yet losing sight of all shame, they maintain that they are the lords of creation." "We are not particularly afflicted with diseases," interrupted mankind, "beasts also share the same fate." "It is true," replied the other, "but beasts fall sick by mixing with you. Dogs, cats, fowls, &c. who are kept in confinement in your houses, are not allowed to feed on what their nature requires, and consequently fall ill; whereas those who wander about free in the wilds always enjoy health, because they have fixed hours, for taking food, as well as fixed quantities. Those who remain with you, cannot live according to nature. They eat at unseasonable hours, and pinched by hunger overgorge themselves. Cleanliness is not also attended to, hence they fall unwell sometimes. The reason why your children fall sick is this: pregnant women and nurses eat the food you praise so much, and the result is that it breeds humours which spoil the milk, and children are either born deformed or are continually ailing afterwards. It is on this account that they are always liable to sudden deaths, and pains and torments. In short, it is your own deeds that keep you exposed to all these sufferings from which we are exempt. Honey you consider to be very good both for food and medicine; but mind, it is collected by the bees and not prepared by any art of yours. On what then do you glory? Fruits and corn? why we partake of these in common, even as your and our ancestors did. When your first parents Adam and Eve were in the Garden of Eden, and enjoyed its fruits without any toil or trouble on their part, our first parents were there also, sharers and companions of their ease. When your ancestors overlooked the injunction of God, and tempted by the enemy, ate the fatal *grain*, the angels came down, expelled them from Paradise, and cast them in such a clime, where there were no flowers or leaves, much less fruits. For a long time they wept and mourned in that scene of desolation. At last they repented, the Creator took compassion on them, and an angel was sent to place them on earth, which they were to dig, and sow seeds therein. They were also taught how to grind, cook and weave clothes for their use. Night and day it was theirs to work on uninterruptedly. When their children increased and spread through the wilds and fastnesses of the earth, then it was that persecution began. The other denizens of the world were deprived of their habitations, many were taken and placed in

confinement and many more fled. Different kinds of toils and snares they invented, and carried their persecutions so far, that now you stand glorying in your own superiority. It is true what you say regarding the luxuries you enjoy, the amusements and entertainments you indulge in, the gaudy robes in which you are invested, and the other advantages which are exclusively your own; but remember, for every enjoyment sufferings are entailed on you, from which we are exempt. If you have a hall of pleasure you have also a house of mourning; if you enjoy happiness, you suffer woe; if you laugh, you weep also; after luxuriating in magnificent palaces you have to sleep in the dark and dismal tomb. If you adorn yourself with jewels, you have also such things as manacles for the neck, hand-cuffs for the hand, and irons for the feet: if you are praised you are also satirized and blamed. In short for every pleasure, you have a concomitant pain. We are strangers to all these evils, under which unfortunate slaves exclusively groan. Instead of the houses you dwell in, we have the open fields to ourselves. From the earth to the highest heavens we can wing our flight unconfined. We feed on green verdant leaves which are to be found on the shady banks of rivers. Without labor we enjoy honest gains and drink water from the cool, clear spring, with no one to prevent us, and without ropes and buckets for drawing it. These things you require also, and carry them about on your shoulders from place to place to sell them. These are the characteristics of slaves. How then do you attempt to prove that you are the lords of the earth and we your slaves?" The king again questioned the representative of mankind, if he had any other argument to bring forward in support of his assertion. "Yes," he answered, "Our merits and greatness establish our rank." "What are these?" questioned the king. A Persian returned "God has bestowed many advantages on us. Religion, Prophecy, the *Koran*, these are gifts. We are taught to know right from wrong, unforbidden from forbidden things. It is ours exclusively to inherit the kingdom of heaven. Bathing for the sake of cleanliness, fasting, praying, offering sacrifice; erecting mosques, almsgiving, preaching from pulpits, and many other religious duties are exclusively ours to perform. And these incontestably prove our superiority." The advocate of the winged tribe immediately observed, "If you would but consider the matter properly, you would discover that all these are sources of trouble to you." "How?" enquired the king. "Because" he returned, God has laid all these obligations on them that their sins may be pardoned, and that they may not deviate from the path of duty. It is written in the *Koran*: 'The practice of virtue removes vice.' After this injunction they dare not turn aside their face from duty. Hence it is that they pass

their time in devotion. We on the contrary are free from all sins, and consequently need not the purifying effects of Prayer. It is true that the Almighty did send several prophets to them to guide them to salvation, but still for all that, there are many among them, who pay no heed to the injunction of these holy emissaries from God. They persist in passing their lives in infidelity and in hypocritical and sinful practices. We are uncontaminated in this way. We believe in one God, who has no equal, and worship and adore Him. The prophets are like physicians and astrologers. The sick only have recourse to the former, and the ill-fated and unfortunate to the latter. You are again enjoined to bathe and purify yourself, because you always immerse yourselves in pollutions, and employ yourselves in adulterous and other unclean practices. We are free from all this. Once a year we taste the joys of love, not to satisfy the lust of the flesh, but to aid in the procreation of the species. You are commanded to fast, that your sins may be thereby forgiven. We sin not; why should we fast? Sacrifices and almsgiving are made indispensable for you, because you are in the habit of laying by both honest and dishonest gains, of which you deprive the rightful owners. If you would but bestow these on the poor and helpless why would you be ordered to give a portion of your property in *Zakat*? We on the contrary, show pity and kindness to our tribe, and never give way to parsimony in withholding relief from the needy. You say that God has given you special directions to know right from wrong, that he has favoured you with laws of retaliations and other general rules according to the Mahomedan code of Laws. It is true these are given you, but they are designed to remove the dark shade of ignorance which hang over your faculties. You cannot discover friends from foes, good from evil, hence instructors are required to teach you, and lead you right. We on the contrary need not the aid of prophets; every secret is revealed to us direct from God himself, according to his own words: 'God directed the fly to build its house on the top of mountains;' and in another place he says, 'Every animal is acquainted with prayers and bead-telling.' Again: 'God sent a crow to dig the ground, and show to the murderer Cain how to consign the remains of his brother to the earth.' Whereupon Cain observed 'Alas! and am I not endowed with sense equal to this crow, even as regards the inhumation of the remains of my brother?' In short this redounded to his infinite discredit. Regarding the other point, that you assemble in mosques to form a congregation, wherein to offer prayers, we, you know, require no such assemblage. Every house is a mosque for us, to us God is revealed in every object of creation we see. We are not directed to pray especially on Fridays and on the annual festival of the *Eed*, for our devo-

tional exercises are practised night and day regularly. In a word, we need not perform those acts in which you glory so much." When the winged speaker had come to a conclusion, the king asked mankind if they had aught further to urge. One of them, an inhabitant of *Irak*, replied, that there yet remained several qualities in man, which established his claim to superiority. "In the magnificence of dress, we have shawls and brocades, silk, sable-skin, muslin, satin &c. we have carpets spread on the floor, and canopies and other coverings to give *eclat* to our state. To the beasts all these are denied. Naked they rove about like slaves in the wilderness, and thereby establish our claim of superiority over them. The bounties of Heaven, which are conferred on us, prove us to be the lords of the brute creation; and it is incumbent on us to keep them within the bounds of submission." "What answer do you now return?" asked the king, addressing the beasts. Their representative, *Kuleila*, spoke thus to man, "You who glory in fine dress, will you please tell us, where these robes were in times of old. Have you not violently robbed the beasts of the same?" Mankind wished to know to what time he was referring? In reply to which, it was said:—"The softest and most delicate of dresses that you put on are silk and brocade, both of which are made with the slimy thread of a worm not belonging to your tribe. He prepares it for his own comfort and convenience in winter; but you, disregarding all his labors, rob him of the same; for which act of injustice God is not backward in punishing you, in as much as you are condemned to labor in spinning and weaving and then being dependant on the tailor for its being sewed and the washerman for its being washed. Many other troubles you also undergo, in order to preserve it safe for purposes of sale. Often it is that the hides of beasts form your covering, and the most valuable of your clothes are made of wool of which you violently deprive them, and then take all the glory to yourself. Such vanity is perfectly uncalled for. If we boasted of our wool, it would be more reasonable; for the Creator intended it for our covering, to preserve us from heat and cold. The moment that we are born, this garment is placed on us without any toil or trouble on our part; whereas you, to the last moment of your lives are perpetually in thoughts of clothing. Your ancestors disobeyed God, and you are punished for that one fault of theirs." The king wished to know something of the original nature of Adam. *Kuleila* answered:—"When the Lord created him and Eve, he intended that they should be fed and clothed like any other animal. And in fact, on the east side of Eden, on a mountain of diamond, through which passed the Equinoctial line they both lived. When created they had no covering; but their own long, waving locks served to hide their nakedness, and preserve them from the effects of

heat and cold. Thus they roved about in the garden, enjoying the fruits of all the trees, without toiling as they now do. God had commanded them to eat the fruits of all trees but one. Satan, however, beguiled them. They forgot the injunction of the Almighty and sinned. Then their glory departed from them; their long ringlets dropped off, they became naked, and the angels, in obedience to the command received from God, descended from Heaven, and expelled them from the Bower of Bliss, even as already recounted by the philosopher of the genii." When the advocate had spoken thus, mankind desired him and his tribe to remain silent and cease to speak. "Why?" asked the former speaker. "Because," they said, "you, raptorial animals are the most mischievous on earth and the most hard hearted. You devour both the living and the dead. Beyond wishing evil to every created object you have nothing to do." "How do you prove this?" "Every rapacious animal," they replied, "lives by preying on others, whose bones they gnaw and whose blood they drink, without feeling any pity or compassion." "This they have been instructed by you to do," returned the advocate, "if not, we were perfect strangers to such cruel habits. Before the creation of Adam no animal preyed upon another. When one died then the others would feast on its lifeless remains, but in no case would they attack or injure any living being. As long as we could find dead bodies we never thought of depriving any creature; but when that failed, then we could not but kill. When you were born, goats, sheep, oxen, camels and asses were all made prisoners by you, no animals escaped. How then could we procure the flesh of these in the woods? We were compelled therefore to prey on living creatures. But this is permitted us, even as it is allowed you to feed on dead bodies when you are in a state of starvation. As regards the charge of cruelty and hard-heartedness, which you bring against us, no other animals that we know of bring a similar charge. We rip open the stomachs of others, you say, feed on their flesh and drink their blood. Why, *you* do the same, you slaughter them, cut them with knives, flay them, rip open their stomachs, break their bones, roast and eat them: all these *you* do, not *we*. If you would consider the matter well, you would find that the cruelties exercised by us are nothing in comparison with your own. You treat your brothers even in a way that we never do. You moreover say that we never benefit others. Is it so? What benefit do you derive from our hides. The beasts of prey that are confined in your homes,—derive you no benefit from them? But what advantage do others derive from *you*? On the contrary it is obvious that you slaughter and devour us. And such is the enmity you show us, that your dead even you inhume in the earth, so that your living and

dead are equally of no use to us. We, you further say, slay and destroy other animals. Yes, we do; but we have learnt it from you. We see that from the time of Cain and Abel, to the present day, you are always engaged in strife and contention with each other. Rustum, Isfundiar, Jumsheed, Zohak Fureidoon, Afrasiab, Munoochuher, Darius, Alexander, &c. what were these but butchers of their own race? Even now the same spirit of dissension prevails amongst you, and still you have the effrontery to say that *we* are persecutors and tyrants and not *you*. You try by artifice and trickery to make good your claim of superiority. As you waste your time in perpetual warfare, did you ever see us killing and afflicting our tribe in the same way? No, no, consider the point well, and you will find out that the rapacious animals are infinitely better than you." "How do you prove this?" asked the representative of mankind. "Your hermits and devotees," he returned, "fly far from your haunts and habitations, and dwell in wilds, frequented by rapacious animals, who never vex them. Now if these animals were not better than you, why would your devotees prefer to live in their companionship rather than in yours? Those who are good never approach the wicked, much less live with them. On the contrary they try to fly from them as much as possible. This is one argument in our favor. Another is, whenever your tyrant kings have occasion to doubt the virtues of any person, they expel him to the wilderness, and if the beasts injure him not, consider him to be innocent; for kind knows its kind, and it is because that the individual is innocent, that they do not harm him. True it is: 'Lords are recognized by lords.' Yes: there are wicked ones found amongst us; but where are they *not*? In every tribe there are good and wicked individuals to be found. But those, who are even mischievous amongst us, do not attack those of your race who are virtuous; although they devour the wicked without any hesitation. The Almighty says:—'I have placed tyrants to tyrannise over tyrants, that they may thus feel the effects of their sin.'" When this speech had come to an end, a philosopher of the genii remarked: "It is true, the virtuous fly from the wicked and associate with the good of another tribe, and those who are vicious fly from the companionship of the good, and mingle with creatures like themselves. If mankind, therefore, were not evil, why would their hermits and saints abjure their society, and go and live in the woods associating with the rapacious animals, who are not of the same kind as they? Externally there is no resemblance between them; but in nature they are alike." The crowd of giants, present there, all concurred in this opinion, and mankind, assailed on all sides with taunts and reproaches, were obliged to hold their peace and bend low their heads through shame. It was evening now and the Court broke up.

CHAPTER XXIII.

NEXT morning men and beasts again assembled in the Court. The king desired the former to urge other reasons, if they had any. A Persian represented that there were many laudable qualifications in mankind, which established his superiority. The king wished to know what these were. "We have amongst us," he said, "such dignitaries as kings, ministers, secretaries, collectors of revenue, stewards, generals, heralds, mace-bearers, assistants, &c. Besides these, we have different grades of rich, opulent and wise men; abstinent devotees, preachers, poets, philosophers, doctors, law-officers grammarians, philologists, logicians, physicians, mathematicians, astronomers, astrologers, interpreters of dreams, chemists and magicians;—then again there are artists, such as architects, weavers, combers of cotton, tailors, &c. All these are endowed with qualifications peculiar to each. Each differs in religion from the other. These are our special characteristics, and are never to be seen in the beasts; and hence these prove our superiority." As soon as these words were uttered, the parrot represented to his majesty that mankind in enumerating the trades and professions had lost sight of the different species into which birds were divided. "It is true, they are divided into various tribes; but for every good tribe, in which he glories, there is another most vicious and corrupt. Nimrod and Pharoah, were men; besides, they have atheists, fornicators, hypocrites, polytheists, heretics, tyrants, highway robbers, thieves, knaves, pick-pockets, liars, cheats, deceivers, eunuchs, adulterers, pæderasts, fools, misers, and others, whose evil habits cannot be decently expressed. And we are worse than these!—On the contrary we share their good qualities, for we also have governors and respectable assistants and friends. In fact, in justice and respectability, our rulers are better than those of men, because the latter protect their subjects to derive benefits from them. The moment they gain their object, they think no more of their people and army. Is this acting respectably? Kings are bound to be always kind and lenient to their subjects even as the Almighty is to His creatures. The rulers of the beasts are always watchful to promote the good of their people and army. So also those of the ants and the birds, who attend to the prosperity of their subjects without the hope of reward from them. They nourish their young also, without expecting a return of service from them as mankind do, demanding favor for favor and service for service. They bring forth their young, and hope nothing from them. They feed them, however, and take care of them only through love and affection. Thus they please God, who provides for his creatures, without expecting thanks. If men were not exceedingly ungrateful why would the Lord make it incumbent on them to be thankful to Him, and

to their parents? We are not enjoined to do the same, because we are never guilty of infidelity and disobedience." When the parrot had ceased speaking, the giants assented to the truth of his assertions, and mankind held down their heads through shame and remained silent. Upon this the king turning to a philosopher, wished to know, what sovereign was most kind and considerate to his subjects and troops? "The ruler of the angels"—answered the sage; "for every tribe and individual of man and beasts is guarded over by angels, whom God has appointed to defend them from all harm. And the angels too have their ruler, who governs their different orders under different denominations." "How came the angels to imbibe such love for each other?" enquired the king. "The Almighty has endowed them with it" was the reply. "Man's love for man is not equal to the one hundred thousandth part of God's love for them, for when He created them, He gave His angels charge over them, made them with the most exquisite perfection of art, blest them with power of understanding, by means of which they could distinguish good from evil; for their convenience and comfort He made the sun, moon and other heavenly constellations, and the trees were rendered fruitful so that they may be provided with food. All these prove the loving kindness of the Maker." "Of those angels who are appointed to guard over mankind who is the chief?" enquired the king. "The spirit that speaks in him," he replied, "From the time that Adam was born this is with him. Those spirits that fell down before him are the bodily spirits, who obey and are governed by the speaking spirit. Those who worshipped him not, are the passions. Eblees is one of them. The spirit of speech is yet to be found in the children of Adam, even as his form and features are still preserved in his descendants. On the day of judgment, Adam in these very forms and features will rise again and enter Paradise." The king wished to know why the angels and spirits were invisible. "Because," answered the sage, "they are creatures of light, and elude our senses. The prophets see them, however, for their minds are also steeped in light, ignorance hangs not her pall over them, their souls are always watchful; hence it is, that they hold intercourse with these spirits, converse with them, and communicate to mankind generally the messages they receive from Heaven through them." "Continue thy speech," ordered his majesty, addressing the parrot, who went on thus:—"This man says that there are many skilful artists to be found in his tribe. This is not to be made a subject of vaunting, for amongst us there are many who rival him in those arts. The bee, for instance, is more skilful than their architects, inasmuch as she constructs her house without such materials as bricks and earth, lime and mortar. Circles she describes without the use of a compass, and draws straight lines with-

out a cylinder; whereas mankind can never dispense with these instruments. The spider again, who is the weakest of reptiles, is more than a match for their weavers in the art of spinning and weaving. She first draws out threads from her slimy secretions, and then twists them in circular directions. She leaves a small space in the middle, designed for the reception of flies on which she preys. In all these arrangements, she requires no assistance; whereas their weavers *do*. The silk-worm also a small, weak creature, surpasses their artists. When well fed, she retires to a tree, weaves a circular web, makes it as strong as possible, and impervious to rain, and sleeps in it. This art she knows without being instructed by parents or tutors. Thread and needle, which are so indispensable to their tailors, she never uses. The swallows, and more particularly the *bya*, with what elegance do they construct their nests, without using stairs, &c.; the white ant too makes her house without mud and water. In a word, then, all the beasts and birds construct their houses and nests for themselves and their young ones, and they are all more clever and expert than mankind. What care does the ostrich show in rearing her young. When about twenty or thirty eggs are collected, she divides them into three heaps, one she deposits under earth, another exposes to the heat of the sun, and a third keeps under her own wings. When the young are hatched, she digs the ground, extracts worms therefrom, and feeds her little ones. Women never act thus. They are delivered by midwives, and as soon as the child is born, hired nurses bathe it, and wet-nurses suckle and cast it on a cradle to sleep. The mother all the while knows nothing about it. Their children too are extremely foolish, and have no discrimination of good from evil. After fifteen or twenty years they come to reason and discretion, yet even then they cannot do without teachers. Their whole life they spend in learning to read and write, and still for all that, remain as great fools as ever. Not so we. The moment we are born, we know every thing good and evil. Fowls, partridges, and quails, for instance, run about their parents as soon as they are hatched, and fly off from those who attempt to catch them. This instinct is given them by God Himself, because in rearing them up, both the male and female bird do not join, as is the case with pigeons, &c. Consequently God has endowed them with the power of knowing good from evil, by means of which they are not entirely dependant on their mothers, as the young of beasts are for milk, and those of birds for grain. Now say, who is higher in the estimation of the Almighty? Night and day we pray to Him and are consequently blessed with especial favors. You say that you have poets and preachers amongst you only. This is because you understand not the language of beasts. If you were conversant

with the devotional practices of the reptiles, the creed of the insects and beasts, the descriptive powers of the locust, the prayers offered by the frog, the lectures of the nightingale, the preachings of the lark, the notice to worship given by the cock, the cooings of the pigeon, the forebodings of the crow, the eulogium pronounced by the swallow, the fear of God entertained by the owl, besides which the religious exercises of the ants and bees; if you were conversant with all these, you would have known that they too had eloquent speakers and preachers, and elegant poets amongst them. The Almighty Himself says: 'Every created object repeats the praises of God.' You do not know this; from which it appears that you are entirely earthy in your nature, that you understand not their language of praise. Knowledge is for us:—He says:—'Every beast knows how to praise God.' Now the wise and ignorant are not both equal. We are therefore higher in rank than you. Why then foolishly depreciate our merits and exalt your own? As regards your vaunted proficiency in astrology, know you not that this science is only professed and believed by fools; that women and children only put faith in its revelations; but that the wise do not put credence in them? The professors of this science, just for the purpose of misleading ignorant people, give out that such a calamity will befall such a city after ten or twenty years; whereas they know not what will happen to themselves or their families. They generally prophesy about countries far distant, that the generality of the public may easily believe them. Those who are misled and unenlightened, put faith on the assertions of astrologers; for instance such of their kings who are tyrants and despots, who believe not in another world, and who are blind to the decrees of fate. Nimrod was one of this kind; Pharoah another, who, in pursuance of what the astrologers told him murdered hundreds, nay thousands of innocent children. He knew that the regulation of the world was entrusted to seven planets and twelve houses of the Zodiac. He knew not, that nothing was done without the will of the Almighty, who made both the planets and the houses of the Zodiac.

'Fate's stern decrees are never changed by schemes.'

At last, what God had willed happened. Thus run the details. The astrologers had told Nimrod, that in his reign a child would be born, who would eventually overthrow idolatry, and extirpate the idolators from the land. When he wished to know where he would be born, in what family, and where brought up, they could not satisfy him; upon which the king passed a general order, that every child born that year, was to be destroyed, thinking that the *dreaded* child would also be one of the number. Well, and what happened? Abraham was born, and God saved him from the malevo-

lence of the infidels. The same was the case with Pharoah, who persecuted the sons of Israel. But the same Almighty power shielded Moses from all harm. Say what the astrologers may, the decrees of Fate are never to be altered. Why then glory in your astrologers and doctors? These people can only mislead the ignorant. Those who confide in the mercies of a Providence never believe the assertions of men like these." Here the king interrupted the parrot, and wished to know, why it was that astrologers took the trouble of learning a science, which was after all powerless in removing evil. "The removal of evil is possible," returned the other, "not by the skill of the astrologer, but by the mercy of God who has made astrologers too." "How is this mercy to be obtained?" asked the king. "By observing the commandments laid down in the Sacred Writings, by weeping, praying, fasting, sacrificing, giving alms-deeds, and by worshipping with a clean and pure heart. These will bring down the grace of God, and preserve us from all dangers. The astrologers and soothsayers profess only to foretell that such and such an evil will be sent by God: why not pray to God Himself then, to keep off the evil, rather than try to escape by the aid of astrology?" "If by practising devotions we can remove evil, observed the king, "it appears that the will of God can be changed also." "No it is not," replied the other, "only those who pray to God for safety are exempt from the evil: for instance, when astrology informed Nimrod, that a child was to be born, who would eventually overthrow and exterminate the idolators, and thereby alluded to Abraham, if Nimrod at that moment prayed to God to remove from him the danger threatened, He would have made him profess the faith of Abraham, and his troops and subjects would have then been saved from destruction. So also, when the astrologers foretold the birth of Moses, if Pharoah had supplicated God for assistance, the Almighty would have converted him to the faith of the Israelites, and saved his hosts from being overthrown him; even as his wife was preserved by God, and blest by being brought to the true faith. The tribe of Jonas again cried to the Lord in their distress and he relieved them." "This is all very true," observed the king, "it is useless now to study the secrets of astrology. Suffice it to know what will happen, and then pray to God to avert the calamity. These are what Moses taught to the children of Israel. 'When you are in distress,' he said, 'cry to the Lord, weep, and lament for your sins, and He, the Almighty will relieve you.' From Adam to Mohamed, it has always been the practice of the prophets, to counsel their people to cry for help to the Almighty in the time of distress. Hence it is proper that we should make a right use of astrology, and not abuse it, as they do in the world, by forgetting God and ascribing all to the revolutions of

the planets. In sickness also, it is our duty, first to pray to the Lord for the restoration of health, (for this is done only through his grace and mercy,) and not place all our trust and confidence on physicians, who are open to error like ourselves. Many a person has failed to be restored to health, in spite of all the Doctor's exertions. Many have written their humble supplications on pieces of paper which they have attached to the walls and pillars of mosques, and the mercy of the Lord has descended on them and they have got well. Thus it is necessary to ascribe all the starry influence to the Creator Himself, and never believe what the astrologers say. A certain King was informed by one of these people, that a calamity was to befall his Capital, by which the inhabitants would be exposed to great danger. When desired to explain the nature of the catastrophe, they expressed themselves unable; but foretold that on such a date of such a month, the calamity would befall the city. The King referred to his people, and wished to know how it was possible to escape from the danger threatened. The priests advised, that on the day appointed, it was proper for the King to retire with his subjects, high and low, rich and poor, to a distant part of the country, and there to weep and cry to God for safety. Accordingly on that day, the monarch, with most of his subjects left the city, retired to a distant part of the country, and there began praying for safety from the misfortune with which they were threatened. There they past the night in watchfulness. But others, who did not care for the forebodings of the Astrologers, did not leave their homes. In the night a severe shower of rain fell, the city was situated on low ground, so the waters rushed in from all sides, and those who had remained in the town were destroyed; whereas those who were out weeping and praying to God, escaped, even as Noah and his family, from the universal destruction of the Deluge. In reference to this, God expresses Himself thus:—'Noah, and those who were in the Ark with him, I saved; and destroyed the rest because they would not put faith on what I said.' You are proud again because you are philosophers and logicians. But know you not that these sciences only mislead you." "How?" enquired man. "Because they induce you to turn away your face from religion, and by pointing out contradictions in your sacred books, shake your faith in them. Opinions and religions then begin to differ. Some consider this world as ancient, and others regard chaos as old. Some believe that appearances have always existed. Some say there are two evils existing, some three, some four, five, six, or even as far as seven. Some believe in the co-existence of Maker and made. Some think the world to be infinite, while others believe it finite. Some believe in its revolutions, others do not. Some put faith in the prophets and their sayings, others refuse to do so. Some wander in the mists of doubt, others deny

the existence of sense and reason. Besides these there are several other kinds of false faith and religions which mislead mankind. We profess one faith, as we believe in one God, whom we continually worship, without vaunting of our superiority. We are thankful to Him for what He has given us, never break His commandments, never ask Him why this is so, and not so, as mankind delight to do, when they question the wisdom displayed in His ordinances. You also glory in your geometricians and mathematicians; but what are these people? Night and day they are puzzled in search of proofs. Things beyond comprehension they pretend to elucidate. Thus they waste their lives in learning sciences perfectly useless in themselves; ignorant all the while of that grand science, which teaches how to be happy here and hereafter. Some are engrossed in calculating the distances of remote heavenly bodies, some in investigating the height of mountains and clouds, some in measuring the length of forests and the depths of rivers, and some puzzle their heads in comprehending the laws of the solar system, or determining the centre of the earth. And all this time they know nothing of the physiology of their own bodies. They know not how the intestines are placed, and what duties they perform; what strength is possessed by the ribs of the breast; what are the nature of the heart and brains, how the bones are arranged; and how the joints strengthened. These particulars, which to know is both simple and necessary, they never study; whereas, it is from these, that we come to know the Creator, even as the prophet says: 'He who knows himself, knows God.' Ignorant as they are, they still for all that never delight in the words of God, nor observe the rites of circumcision and true faith. You boast again of your doctors. But you require their assistance only when lust or intemperance breeds a malady in you. Then you run to them. Only the sick go to physicians and druggists, even as the wretched and unfortunate congregate on the doors of the astrologers, who are sure to make matters worse; for they have no power to change the evil aspect of a planet; yet still for all that, many a professor of that science, writes down nonsense on a piece of paper to mislead fools. The same is the case with physicians, who generally increase the malady of their patients, by advising them to abstain from things which would have ensured a speedy cure. If the diseases were left to nature, they would vanish earlier. Hence then it is foolish for you to boast of your physicians and astrologers. We do not require these. We regulate our diet, and therefore never falling sick, never need the prescriptions of the former nor their mixtures, and electuary medicines. Those who are free, depend on no one. Slaves only run about begging assistance from others. Your merchants, architects and farmers again, in whom you glory, are worse than slaves, worse treated than beggars. Perpetually

toiling, they have no time to rest. They are always building houses in which they never live, always digging the earth and planting trees, the fruits of which they never enjoy. Who then more foolish than these, thus to lay by riches for their heirs to spend, and pass their own days in starvation? The merchants too are always devising means to accumulate dishonest gains. In hope of a famine they purchase and lay by grain, and when the time comes sell the same at exorbitant rates, without giving aught to the poor. Thus they go on, till misfortune comes; the wealth heaped up with years and years of labor is lost, either swallowed up by the ocean, stolen by robbers, or forcibly taken away by some persecuting tyrant. Then, poor and dishonoured, they go about begging from door to door, and live a vagrant life ever after. They imagine in themselves that, while trading they lived well; they forget that in living well they had sold their valuable souls. They toil for the world and at last gain neither this world nor the other. You glory in these appearances, we curse them. You add moreover, that you have civil and polite men among you. You are wrong. The friends, relations and neighbours of these individuals go about begging from door to door, and these never regard their distress. This you call civility, that you live immersed in luxuries in your houses, and your neighbours and relations go about begging in the streets. You have Secretaries and Collectors of Revenue among you, you say; but why glory in them, when a more wicked and mischievous set of men are never to be found in this world? They employ all their knowledge, skill and eloquence in supplanting rivals. For show's sake they will use the best and most friendly expression in corresponding with each, while all the time their hearts are charged with the bitterest animosities. They only watch for an opportunity to procure the dismissal of one person, and have the appointment given to another who would remunerate them handsomely. In this they never cease until they effect the ruin of the former. Your preachers and devotees again, you think that all are virtuous and their prayers are heard and answered by God. You are not right, they have deceived you by their show of devotion and abstinence. They are all hypocrites in heart, notwithstanding, that they worship, keep long beards, appear contented with coarse clothes, put patches on patches, maintain long silence, do not speak to others, eat little, show kindness to others, teach their religious doctrines, pray so long that their foreheads become marked, notwithstanding that by eating little their lips hang, their brains become dry and their colour changes its natural hue. Their minds are full of ill-will and malice. They presume even to question the wisdom of God in creating Satan, and providing for the wicked part of creation. Such are the devilish ideas they entertain. To you they appear very good, but before God they are the greatest of sinners. And

on these you glory! these are your guides and leaders. To please the world they make right wrong, and wrong right, and for selfish and evil purposes, pervert the meaning of the holy writings and give false constructions to the clearest doctrines. These people to be called devotees! Why, hell is especially made for them, and on these you glory! Your Cazees and law officers again, as long as they are unemployed they attend the mosques and offer up prayers and preach there, but the moment that they gain the post of Caze or Mooftie, they rob the poor and the orphan of their property, and by way of flattery present it to their tyrant kings. For the sake of bribes they mar the righteous purposes of justice, frighten the unwilling into obedience; and disturbers of the public peace as they are, lose sight of equity and persecute mankind without the least fear of God. These men, of a certainty, will inherit eternal torments. You speak about your kings and caliphs again, as heirs of the prophets. We cannot give them unqualified praise. Is it acting like a prophet, to slaughter the race of their founder, to remain always intoxicated with wine, to exact service from thousands of God's creatures, to depreciate the rest of mankind before themselves, and to regard this world as preferable to the next? When any one of these comes to power, his first act is, to imprison some dependant who had faithfully served his father and father's father, for long, long years. His good services are all forgotten. Then again for worldly considerations he destroys his friends and brothers. These are not the qualities of the great and good. In boasting of these persons, you spoil your own cause, and aid in establishing our claim of superiority.

CHAPTER XXIV.

WHEN the parrot had done speaking, the king turning to the assemblage of men and genii observed, that although the white ant was a small creature, without hands or feet, yet she took up mud and built her habitation over herself. He wished to know how this was. A person remarked that the giants assisted these creatures, in return for a favor they did them, in eating up the wand of Solomon, and thereby freeing them from the troubles and miseries they bore under his sway. The king wished to know from his subjects if the above was true. They said, they were not sure if the giants actually assisted the white ant by raising earth and water for them; as regards the release from trouble it was not true, for Solomon only compelled them to build houses; but never persecuted them in any way. On this a Grecian philosopher declared, he was able to explain what the king wanted to know. The monarch desired him to speak. "The white ants are curious creatures," he said, "they are very moist in their nature, and as their pores are always open, the dust that falls on them, sticks to them, and thus is formed the house which

covers them, and which serves to protect them from every harm. Very sharp also are their two lips, by means of which they cut through fruits, leaves and wood, and make holes in bricks and stones." Turning to the locust, the king observed:—"The white-ant is a worm, and you are the representative of the worms; please let me know, if what this Grecian says is true or not." "True it is," said the locust, "but something remains unsaid." "What is that?" asked the king. "When the Almighty created the animals," he returned, "His equity bestowed bounties and favors equally on each. Some He formed large in size, and heavy in make; but their spirits were not quite refined; others small and weak; but with enlightened spirits. Hence the alternate deficiencies were made up. Take for example the elephant; he is certainly a very big animal; but so spiritless withal, that at times a little child can manage him and ride on his back. The camel again; how long are his neck and body; but he is such a fool, that any one can lead him by the nose. He will follow a mouse even. On the contrary, though the scorpion is a small creature, yet his sting proves fatal to the elephant also. In the same way, this white-ant, though very small and weak, is still very high and bold spirited. In a word, every worm that is diminutive in size is sure to be wise and enlightened in spirit." The king asked, "Why are the big creatures foolish and the small ones wise? What wisdom of God is shewn in this arrangement?" He answered:—"If those who were large in size, were also endowed with a bold spirit, they would submit to no one. Hence they are subject to woes and troubles. The small creatures again, if not blest with sense, would be perpetually in distress and anguish. For this reason the one is made low-spirited, and the other high." "Give the details," "The greatest Artist," returned the locust, "is he, who does not show his art. Even as the bee, who makes different kinds of figures in her cells without the use of compass or cylinder; and no one can say how they are constructed, or whence the wax and honey are brought. If she was large of body, this could not have remained a secret. So also the silk-worm, whose art of weaving no one can understand. The same is the case with the white-ant. We know not how she builds her house, or how even lifts up the mud. Philosophers maintain that without matter nothing can be formed. The art of the bee answers this. She without matter builds a house of wax, and collects honey therein for her food. If mankind think that she procures these from leaves and flowers, why do not they do the same and make something? If they imagine, however, that she gets her materials from air and water, why don't they, if they have eyes, see how she collects these and in what way builds her house? Hence it is that for tyrannical, rebellious and ungrateful kings, God has appointed the small animals to

give testimony of His might and wisdom. Hence it was that a gnat, the most insignificant of creatures, destroyed Nimrod; and when Pharoah turned his face from God, and rebelled against Moses, a swarm of locusts invaded his kingdom, and reduced him to the greatest straits. When the Almighty bestowed a kingdom and the rank of Prophet on Solomon, so that men and genii both became subject to him, many fancied that he had obtained all these by some artifice of his own. Although he would always declare, that all his glory was from God, yet they persisted in retaining their wrong opinion. At last the Lord sent the white ants, who ate up his sceptre and retired to their muddy houses, where no one could harm them. Thus it is that God warns those, who are vain of their size and form, glory and magnificence; yet still for all that, they disregard the lessons. They are proud of those very kings, who are perfectly powerless before the meanest of the worms. Take the mother o'-pearl again. She is the smallest and weakest of aquatic animals; but at the same time the wisest and most sensible. She lives in the lowest depths of the sea, and there finds food for herself. When it rains, she swims on the surface of the water, opens her shells, takes in the drops as they fall, then shuts up her shells immediately, lest the sea-water may enter, and dives into the depths again. The drops thus imbibed are preserved for a very long time in her, till they harden into pearls. Is such art to be found in man? They are very fond of silks and satins, which are made of the slime of worms. Honey they consider as very delicious. This too is prepared by bees: they delight to burn wax candles in public meetings and general assemblies. The bees again supply them with wax. Pearls form the best of their ornaments, and that is made by the art of a small aquatic creature, as I have just related. The Almighty has created these worms to be instrumental in making these nice and valuable things, that mankind may behold and acknowledge His might and power. But notwithstanding all, they persist in their negligence, and remain as great atheists as ever. They are not thankful to their Maker for His mercies; but delight in persecuting such of His creatures as are weak and helpless." When the locust had done speaking, the king desired mankind to say what they had further to urge. "There are yet several qualities in us which establish our claim." "Speak on," said the king. One of them stated:—"We are uniform in appearance, while they differ greatly from each other in theirs. The one shows respectability and superiority, the other subjection and slavishness." "How do you meet that argument?" asked the king turning to the beasts. They remained silent for a few minutes; till at last the Persian nightingale opened her mouth and said: "What that man has said is true; but although we differ from each other in appearance,

yet there is uniformity in our spirits whereas mankind are just the reverse." "How do you prove this?" By referring to the variety of their creeds. They are split up into thousands of sects such as Jews, Nazarinians, Guebres, Hypocrites, Atheists, Idolators, Fire-worshippers, Star-adorers, and besides these several more, whose opinions differ from each other, even as those of worldly philosophers do. * * * * Each regards the other as an atheist, and calls down curses on his head. We are free from these diversities. Our Faith and Religion are one. In a word all the animals are pure and clean in heart. They know not what hypocrisy, crime, and wickedness are; they believe in the unity of God; acknowledge Him to be provident; think of Him night and day; and are always employed in counting their beads. But mankind are not acquainted with our mode of praying." A Persian remarked:—"We also think God to be the Creator and Provider of all, and believe in His Unity." "Then why have you so many sects amongst you?" asked the king: "Religion and Faith," returned the other, "are means by which we attain certain ends. Now, as long as our end is the same, it matters not what means we employ in gaining it. Go, in whatever direction we like, we all move towards God." If each wishes to go to the same God," asked the king, "why do they kill and slaughter each other?" "Not for religious purposes," answered the other, "but more for the sake of politics." "Explain this fully." "Politics and Religion," he continued, "are twins. One cannot live without the other; but Religion is primary and Politics secondary. The one is necessary for the security of the other. The latter requires that mankind should be honest, and the former that there should be one king, who should look to the spread of Religion amongst his people. For this reason many a Professor of Theology has slaughtered several people for their political tenets. Each wishes that the rest should follow his own religion. If the king would listen patiently I shall recite an instance." The permission was readily given. "To sacrifice the passions is always commended in every religion; and in sacrificing the passions, the devotee sacrifices himself. In Politics they always make it a rule to sacrifice others." "It is evident," interposed the sovereign, "that kings are to be sacrificed for their countries; but for Religion how can one sacrifice his passions?" "In the Mahomedan Religion," returned the other, "this too is plain. In the *Koran* it is said, 'God has purchased the souls and property of the faithful, and made them inheritors of Heaven; so that they sacrifice all they possess, and themselves too, in the way of God.' Several other passages prove the same. The following again is according to the spirit of the New Testament:—"If you are God's, sacrifice yourself for God, be-

cause this is pleasant to Him." When Christ asked, who were willing to assist in the service of God, all his friends answered that they were ready. Upon which he remarked:—"If ye are willing, prepare yourselves for death and the Cross, so that you can go to heaven with me and live with your brethren there. And if ye do not assist me, ye are not mine." At last, they were all sacrificed for God's sake and never proved faithless to Christ. In the same way the Brahmans of India destroy themselves, and for the sake of religion burn themselves living, on piles of fire, believing all the while, that God is pleased, when the repentant sinner sacrifices himself to obtain pardon of his sins. Devotees, in this manner, subdue the lusts of the flesh, so that not a single desire remains to draw them away from communion with God. In a word, all the Professors of Religion have considered self-sacrifice as the surest means of avoiding Hell and gaining Heaven. But in every religion there are good and bad individuals. The worst, however, are they, who believe not in a day of Judgment, nor in a day of Account; who dread not the requital of crimes, and who doubt in the unity of God, towards whom all our hopes are bent." When the Persian had come to a pause in his speech, a Hindoo continued, saying:—"The race of Adam is more numerous than all the beasts put together. There are nineteen thousand cities in the world, populated by various kinds of people. In the habitable world, there are China, India, Hedjaz, Yemen, Egypt, Nigritia, Alexandria, Punjaub, Constantinople, Azerbaijan, Syria, Greece, Irak, Budukshan, Jeelan, Jirjan, Neeshapore, Cabul, Mooltan, Khorassan, Ferghana, &c. Besides these there are innumerable other cities and countries. Even on the tops of mountains, in islands and in forests, thousands of men are to be found, each tribe differing from the other in language, color, nature, disposition, religion and ingenuity. A God watches over, and provides for all. These show that mankind are better than the other objects of creation, that they are superior to the beasts, and that they are the lords, and the brute creation their slaves. Besides these, there are other qualities in us a recital of which would be too long and tedious." The frog here broke in and said: "This man speaks highly of the multiplicity of his tribes. If he would but see the different kinds of aquatic animals, he would find that his own tribes are comparatively few. The cities and towns too of which he talks, will appear not many after all. For there are fifteen big oceans in the world, and five hundred rivers such as the Jihon, the Nile, the Euphrates, &c. each from two hundred to two thousand miles long. Besides these there are several lakes, and rivulets in other parts of the earth too numerous to be recounted here. In these are to be found, fishes, turtles, crocodiles, porpoise, alligators and a thousand other species of aquatic animals,

whose existence and numbers are unknown to all but God. Some say, that there are seven hundred species of aquatic animals, and five hundred of those, who live on dry ground. All these are the creatures and subjects of God, who has made them, provides for them, and keeps them safe from all harm. From Him nothing is hidden. If mankind would but refer to the number of the beasts they would find that they are not their slaves.

CHAPTER XXV.

WHEN the frog had done speaking, one of the genii, addressing mankind, said, "Oh race of men and beasts! you are unacquainted with the might of your Maker. You know nothing of those glorious spirits, who freed from all earthly alloy now reside on the several degrees of the Heavens. Those who are angels, have their own especial appointments there; but those who inhabit the colder regions are giants or devils. Before these, mankind and beasts, numerous though they be, are nothing; for the regions these spirits inhabit, are ten times wider than the earth, and the heavenly regions ten times wider than this again;—in the same way the lunar degree is ten times wider than all the rest. Thus every higher degree is wider than the lower, and each and all are inhabited by heavenly spirits. Not a span of space is left unoccupied, even as the Prophet says: 'Not a span of space is to be found on any of the seven heavens, but angels are there worshipping and adoring God.' Hence it is, Oh race of men! that if you beheld these, you would think that your own numbers were comparatively nothing, and that thus there were no demonstrations of your superiority. All are the creatures of God, and form his subjects and army. Some indeed are subjected to others. In a word, his perfect wisdom has formed and arranged all, and it is incumbent on us continually to occupy ourselves in praying to and praising Him." When the sage had come to a conclusion, the king addressed mankind, and said:—"The beasts have answered all your arguments. Now have you aught else to say?" A Hedjazee returned:—"There are yet other qualities in us which prove us lords. The Lord has promised blessings to us: To rise from the dead; to spread through the world; to render an account on the day of judgment; to go over the bridge of Surat; to enter Paradise and there to rove through Eden; to sit under the shade of the tooba-tree on the banks of streams filled with wine, milk, honey and water; to live in high fabrics in the society of *houries*; to be near God:—all these blessings has the Almighty promised us in the *Koran*. The beasts will enjoy none of these. The fact proves that we are lords and they our slaves. Besides these we have other merits which I have

not recounted." The Persian nightingale immediately answered him and said.—"As God has promised you blessings, so are curses also entailed on you. To suffer in the tomb; to be questioned by Moonkir and Nukeer; to render a strict account on the day of judgment; to burn in the fires of Hell; to wear rags; to drink yellow water; to feed on thorny ashy fruits; to live near the king of Hell; with devils for your companions:—all these are for you, and many more, a description of which is given also in the *Koran*. We are free from these. True it is, no blessing is promised us; but we are exempt from all curses too. We are content, and indeed grateful to God for what He has given us. We derive no benefit from any action, nor sustain any evil thereby. Hence your arguments are answered, and you are not higher than we." The Hedjazee still persisted. "How are we equal? We will live to everlasting ages. If we have lived virtuously we will yet be the companions of saints and prophets. Those who are virtuous, wise, intelligent, abstemious, and temperate, can be compared with angels. In doing good none excels them. They are always desirous of pleasing the Lord, and sacrifice their property and themselves in His service, place all their trust on Him, commune with and hope in Him, and fear no one but Him. If we are sinners, however, we will gain salvation through the intercessions of the Prophets, especially of Mahomed, may peace be on him!—Then we will inherit Paradise with the *houries* and *ghilmans*, and the angels will say to us:—'Blest and happy are ye, that ye have entered Heaven; remain here always!' you, ye beasts! enjoy not this glorious privilege. The moment ye die ye are entirely destroyed, and no trace whatever remains of you." On hearing these words, the representatives of the animals and all the genii exclaimed:—"Now you have spoken to the point. People should glory on such blessings alone. But do let us know what sorts of beings are those, whom you have praised so much?" Mankind remained silent, thinking for a moment; but none could explain the nature of the beings above referred to. At last, a sage, opened his mouth and said:—"O just king! when the claim of mankind is proved, and when it is also established, that among them is a race of beings, who are always near God, and whose nature is angelic, that they are so pure, holy and great that the tongue fails to give a right description of them, and that they are very wise; but whose wisdom no one has been ever able to fathom; when all these facts are satisfactorily and incontrovertibly established, what order will your Majesty pass in favor of man?"—That the beasts should be their subjects," returned the monarch, "and that they should henceforth obey him in all things." The brute creation were satisfied with the decision and all returned contented to their respective homes.

VOCABULARY:

باب الالف

ابابيل s. A swallow.

ابلق a. Piebald, party-colored, black & white.

اجرام s. pl. Bodies.

اخي s. Brother.

اردشير s. prop. Artaxerxes.

استعانت s. Assistance, asking aid, protection.

استغاثه s. Demanding justice, complaining.

استصواب s. Approving, consultation.

اسفل السافلين s. Lit: lowest depth—hence Hell.

احلوبي s. Manner, mode, arrangement.

اسهال s. Loosening, opening, purging.

اصطرلاب s. An Astrolabe.

اطمينان s. Tranquillity, content, rest.

ايمان s. Eyes; grandees.

اقران s. Equals (in age and rank.)

افسون s. Incantation.

الحاج s. Importunity, urgency.

الو s. An owl.

انكس s. Goad; the iron with which elephants are driven.

ارصاف s. Praises, commendations.

باب الباي تاري

باز s. A female falcon, a hawk.

باشه s. A kind of falcon, a hawk.

بالشت s. A span.

بدعت s. Violence, oppression, wrong.

برج s. Bastion; a sign of the Zodiac.

برق s. Lightning.

برودت s. Coldness, chiliness.

بسيرا s. Nights' lodging, birds' roost, time of retiring.

بشارت s. Glad tidings.

بعث s. Exciting, fluent, cause.

بليغ a. Eloquent, copious.

بوسيده a. Stale, rotten.

بهائم s. Beasts, animals (pl. of— بهيمه)

بمربوتي s. An insect of a bright red color.

باب الباي فارسي

پالان s. Pack, dorsers.

پوشش s. Dress, garments; concealing, covering.

- پیچش s. Inflection, contortion ; gripes.
 پیه s. An owl.

باب الثاني فوقانيه

- تبدق s. Consumption.
 ترميم v. Mending (a garment,) repairing
 (a house.)
 تحريك s. Commotion, movement.
 تعدي s. Extortion, violence, tyranny, wrong.
 تغل a. Excelling, deserving.
 تقليد s. Imitation, counterfeiting, forgiving.
 تنين s. A sea-dragon.
 توام s. A twin.
 توت s. Mulberry.
 تهليل s. Acknowledging the true God by
 repeating the sentence—"there is
 no God but God."
 تيمتر s. Partridge.

باب الثاني مثلثه

- ثالث s. The third ; umpire, arbitrator, medi-
 ator.

باب النجيم تازي

- جاجم s. Cloth thrown over the carpet to
 sit on.
 جامداني s. A kind of cloth in which the
 flowers are wove in and not worked.
 جبلي s. Natural, innate, essential.

- جود s. A present ; liberality.
 جودت s. Ingenuity, intelligence.
 جوق s. The interior cavity of a thing.

باب النجيم فارسي

- چارخانه s. Chequered cloth.
 چلنه s. The lining of iron armour.
 چةچة s. The song of a bird.
 چيتا s. A leopard.

باب الحاء حظي

- حدوكر s. Size, *lit* ; limit and size.
 حرفه s. Skill, ingenuity.
 حريف a. Clever, cunning ; pleasant.
 حسن ايماء s. Good sign.
 حشرات الارض s. Reptiles.
 حمار s. An Ass.

باب النجيم معجمه

- خارپشت s. A porcupine.
 خبائثت s. Wickedness, depravity.
 خرگوش s. A hare, a rabbit.
 خروج s. Sally, egress.
 خصومت s. Enmity, strife.
 خطامتوا s. The equator.
 خلوة s. Retirement, solitude, closet.

باب الدال مهملة

- داد *s.* Equity, justice, revenge.
 دام و دد *s.* A fierce rapacious animal.
 دریاء تلزم *s. prop.* The Red Sea or Arabian gulf.
 دف *s.* A small tambourine.
 دقیقه *s.* A moment ; a subtle question.

باب الدال هندی

- تاره مارنا *v. n.* To cry aloud.
 توری *s.* Striped muslin.

باب الراء مهملة

- ربع مسكون *s.* The four continents.
 رصد *s.* Observations of the stars or of roads.
 رعد *s.* Thunder.
 رحل *s.* Departing, travelling.
 ره نمونی *s.* Act of leading or guiding.
 رویدگی *s.* Vegetation, growth of a plant.
 ریاضت *s.* Abstinence, austerity.

باب الراء معجمة

- زبرجد *s.* A kind of emerald, a chrysolite, a topaz.
 زحل *s. p.* The planet Saturn.
 زره بکتر *a.* Clad in armour.
 زهد *s.* Continence, devotion.

باب ال سین

- ساریان *s.* A camel driver.
 سبع (pl. of سبع) *s.* Lions, wild beasts.
 سرو *s.* The cypress tree.
 سرخاب *s.* The name of a bird.
 سومام *s.* Delirium, frenzy.
 سرما *s.* Winter.
 سریانی *a.* Syriac.
 سفال *s.* A shedder of blood.
 سفاقت *s.* Stupidity, folly.
 سنگ خواره *s.* Flint.
 موس *s.* A porpoise.
 سینده *s.* A hole made in the wall by burglars.

باب الشین معجمة

- شام *s. prop.* Syria.
 شاداب *a.* Verdant, moist, pleasant.
 شاهین *s.* A royal white falcon.
 شترمرغ *s.* An ostrich.
 شنقار *s.* A falcon.

باب الصاد مهملة

- صادق *a.* True, veracious.
 صحرا *s.* A desert, a plain.
 صلیب *s.* A crucifix.

باب الطاء مهملة

- طاؤس *s.* A Peacock.
 طائر *s.* (a) flying. A bird.
 طبل *s.* A drum, a tambourine.
 طحال *s.* Spleen, the milt.
 طاقات *s.* Glibness of tongue.

باب العين مهملة

- عارفان *s. pl.* Men of wisdom or holiness.
 عائد *v.* Returning, referring to; visiting the sick.
 عريان *a.* Naked, unclad.
 عفونت *s.* Infection, corruption.
 عقلي *a.* Reasonable, rational, judicious.
 عنقا *s.* Rare, a. The Phoenix.
 هندليب *s.* A nightingale.
 عليم *s.* The devil.

باب الغين معجمة

- غاق *s.* A crow, an aquatic bird.
 غدر *s.* Perfidy, fraud.
 غوطي *s.* Dipping, diving.
 غيور *s.* An Epithet of the Deity. Jealous in point of honor or of love.

باب الفاء

- فصل ربيع *s.* (Lit.) The season of Spring; also denotes the early harvest of the year.

- فصيح *a.* Eloquent;
 فلک قمر *s.* Lunar heaven.

باب القاف

- قابيل *s. prop.* Cain.
 فاصر *a.* Insufficient, defective.
 قربه *s.* A village or parish.
 قصاص *s.* The law of retaliation.
 قمري *s.* The ring-dove.
 قوت *s.* Food; power, virtue, authority.
 قوت جاذبه *s.* Power of attraction.

باب الكاف

- كان دهرنا *v. n.* To hear, to attend.
 کائنات *s.* All things existing.
 کبک *s.* Name of a bird of the partridge kind.
 کجاره *s.* A camel's saddle.
 کزه ز محروبر *s.* The frigid zone, the arctic regions.
 کفیل *s.* Security, ransom, surety.
 کلولين *s. plu.* Frisking, gambols, plays.
 کليله *s.* A jackal.
 کن *s.* Digging; 2nd "Be and it was." Epithet of God.
 کنه *s.* Substance, quantity, measure.
 کنچشک *s.* A sparrow.
 کونمکان *s.* The whole of the creation.

باب الکاف عجمی

- کج *s.* Mortar.
 کرکت *s.* A lizard, a chameleon.
 کزند *s.* Misfortune.
 کوبین *s.* A sling.
 کهریال *s.* A gong, a watch ; a crocodile.
 کیندی *s.* A rhinoceros.

باب اللام

- لهو لعب *s.* Play, sport, mirth.

باب المیم

- ماجوج *s. prop.* Magog.
 مالوف *a.* Familiar, ordinary.
 مانوس *s.* A companion, associate, friend.
 محسوس *a.* Perceived, felt, known.
 محصور *a.* Besieged, surrounded, detained.
 مزمت *s.* Satire, abuse, scorn.
 مراجعت *s.* Return, recourse.
 مربوط *part.* Bound, fastened.
 مرتد *s.* An apostate.
 مرجی *s.* One who delays doing what he promises.
 مرغابی *s.* A waterfowl.
 مرک مغاجات *s.* Sudden death.
 مریخ *s.* The planet Mars.
 مسافت *s.* Distance, space.
 مسام *s.* Pore, Canals of the body.

- مستحیل *a.* Changed, transmuted.
 مسخر *a.* Taken, subdued.
 مسح *v. n.* To be changed into an inferior shape.
 مسلخ *s.* Slaughter-house, shambles.
 مسلط *a.* Conquered, subdued.
 مشروع *a.* Initiated, began, commenced.
 مشیت *s.* Power or will ; pleasure.
 مضرت *s.* Detriment, damage.
 معاد *s.* The place or state to which one returns, the other world.
 مغلظ *a.* Severe, heavy, filthy.
 مغلق *a.* Abstruse.
 مغلم *a.* Pæderast, *s.* libidinous.
 مکابره *s.* Haughtiness, contention.
 ممکنات *s.* Possibilities.
 مناظره *s.* Disputation.
 منصر *a.* Victorious, glorious.

باب النون

- نار جهنم *s.* Fire of Hell.
 نامحمود *a.* Unworthy.
 ناهید *s. p.* The planet Venus.
 نطق *s.* Speech, diction.
 نفاق *s.* Disagreement, enmity.
 نقلی *a.* Traditional.
 نور بصیر *s.* Light of the Eyes.

باب الواد

وادي s. Valley, low ground.

وتير s. Path, way, manner.

وسعت s. Leisure; amplitude.

باب الهاء هوز

هيو لا s. Matter.

هشش s. Name of a bird (hoopoe.)

باب الياء

يا جوج s. prop. Gog.

يوزة s. A panther, a lynx.



